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ABSTRACT
Social science concepts are presented as related parts of a systematic approach to understanding and predicting human behavior and implementing programs. This monograph was developed to improve the effectiveness of the change agent in agricultural education by increasing his knowledge in the area of social sciences relating to initiating and bringing about change among people. Major chapters are: (1) "Man, The Acting Being," by J. Bohlen, establishing man as a social being who builds up his experience world principally through interactions with his fellows, (2) "The Process of Communications," by J. Bohlen, explaining how this interaction takes place, (3) "Some Basic Units and Models of Social Structure and Interaction," by A. Bertrand, explaining why behavior is patterned and predictable, (4) "Social Power," by Q. Jenkins, discussing the capacity to control, (5) "The Process of Adoption of Innovations," by J. Bohlen, relating the manner in which any given individual accepts or rejects an idea new to him, and (6) "Social Action," by G. Beal, concerning how change agents can bring about alteration of behavior of actors who are members of given social systems. A glossary of the important concepts discussed by the contributors is appended. (DM)

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June--1968

U.S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE

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INCREASING KNOWLEDGE IN SOCIAL SCIENCE AMONG AGRICULTURAL EDUCATORS

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I. INTRODUCTION

A very important aspect of education in any *society* is the informal education of persons, usually adults, outside the classroom of the regular schools and colleges or universities. Among the more significant examples of such education during the past fifty years have been the programs offered by Cooperative Extension and Vocational Agriculture through which so many persons have received information in agriculture and related fields.

The teaching methods for this educational effort are usually different from those of the formal classroom situation. They have largely been developed by experience acquired through the years. The thousands of county agents and agricultural teachers *(change agents)* in such programs are constantly adjusting their efforts to meet the changing situations.

Such changes are brought about by 1) changes in the subject matter being taught; 2) changes in the clientele being taught; 3) other changes in the environment (economic, physical, etc.); and 4) changes in the facilities available for teaching, such as new teaching equipment, skills or knowledge.

Change is a normal feature of *culture* and society. This process involves alteration in behavior patterns. There are many significant examples of *social change* in our modern world -- the emergence of middle classes all over the world, the increasing concentration of production in large organizations and the shifting pattern of race relations in the United States -- all are examples.

Economic, technological, political, demographic, and ideological factors have been cited as causes of social change and have been incorporated into theories of change. The process of social change is so complex that modern social scientists no longer expect to explain change by means of single factor theories.

In some societies social change is tolerated or discouraged and in others it is encouraged. For example, the Cooperative Extension Service and the Vocational Education programs in the United States were organized with the major purpose of promoting

technological *innovation* among farmers. In this monograph the emphasis is on purposive *social action* with the objective of bringing about social change. Individuals or groups whose goals are to bring about change will be referred to as change agents. These change agents are seen as "instigators" of social change.

The purpose of this monograph is to improve the effectiveness of the change agent by increasing his knowledge in the area of the social sciences as related to initiating and bringing about change among people.

The social science concepts presented are considered to be important ones for the change agent. They are presented as related parts of a systematic approach to understanding and predicting behavior and as a consequence the implementation of programs. The format and context was deducted in consultation with persons knowledgeable in the area of adult education, sociology, vocational education, and extension education.

The major divisions of this publication are designed to evolve logically from one subject to the other. Chapter II, "Man, the Acting Being" establishes man as a social being who builds up his experience world principally through interactions with his fellows. "The Process of Communications," the third chapter, explains how this interaction takes place. Chapter IV, entitled "Some Basic Units and Models of Social Structure and Interaction" is addressed to an explanation of why behavior, in the main, is patterned and predictable. "Social Power," treated in Chapter V, is concerned with one of the most important ingredients in interaction - the capacity to control. In Chapter VI, "The Process of Adoption of Innovations," the manner in which any given individual accepts or rejects an idea new to him is discussed. The seventh chapter, "Social Action," is focused on the social action aspect of instigated change, that is, how change agents can bring about alteration of behavior of actors who are members of given social systems.

A glossary of the important concepts discussed by the contributors to this volume follows the last section. The concepts which appear in the glossary are in italics in the body of the text.

II. MAN, THE ACTING BEING

Joe M. Bohlen

The brief discussion in this chapter is designed to provide a perspective for the materials which follow. It reviews the basic assumptions which sociologists make regarding man. If one views man as a social being who lives with and interacts with other men, the conclusion that the "humanness" of man is a result of this *interaction* follows logically. How man comes to be termed an *"acting being"* is a rather complicated process. The remainder of this chapter is an attempt to explain this process.

Man is born into the world with certain potentialities which have been biologically determined such as intelligence, stature and resistence or susceptibility to certain bodily ills and other physical characteristics. These potentials set limits for the kind of a human an individual eventually becomes. The other major influences which operate in determining what kind of a person an individual becomes are social in nature. They are the results of his interactions with other human beings. These experiences may be categorized into two general frameworks. First, there are the experiences which one has which are very similar to the experiences of a number of others. These are the experiences which are common to a *culture*.

Second, there are the experiences which an individual has which are unique to him. What each man considers to be good, worthy of effort, valuable, desirable, important is determined for the most part by these experiences.

Man is able to go through the process of perceiving interrelationships because he has the ability to think in terms of abstractions. He can create symbols in his mind which have their referents in the world known to him. This frees him of the necessity of being in immediate sensory contact with phenomena in order to respond to them or act in relationship to them. This faculty, unique to man, allows him to respond to *stimuli*, taking into consideration not only his own past experiences but those of other men who have met similar situations in other places and at other times. Because of the unique nature of his intelligence, man is

inclined to place all the phenomena which he perceives into patterns of meaningful interrelationships. He organizes the world around him into cause-effect relationships which appear rational to him. In many instances he does this without taking into consideration all the data which are known or available to know. Hence, he sometimes assigns relationships between and among phenomena in the universe which are not verifiable when tested empirically by others.

Because man has this ability to cope with abstractions and communicate via the exchange of meaningful symbols, he has another uniqueness. He alone, among all forms of life, is faced with the necessity of making distinctions between those things which are real and those things which are possible. All of the life forms other than man (and possibly the higher primates) must have immediate sensory contact with phenomena in order to respond to them. Since the future is an abstraction, there is no perceived future, for creatures who do not create symbols. This is why the behavior of lesser creatures can be predicted much more easily than the actions of men.

Man rarely responds to a stimulus per se. Whenever a human being is faced with a stimulus (a problem) he responds not to it, but to the interpretation he places upon this stimulus in the situation in which he receives it. His interpretation derives from his experience world, which includes not only his past experiences, but his future expectancies or goals (ends and means) and his perceived relationships of the stimulus to both. He concerns himself not only with the realities of the situation as perceived through his sense organs but also with the possible outcomes resulting from choice of alternative responses he might make to the stimulus. Since he thinks in symbols, he can project himself into the future and choose the alternative which in his judgment will help him maximize his satisfactions.

When man acts in relation to a stimulus, there are two consequences: (1) A change in physical nature resulting from the action (fatigue, organic changes, etc.) and (2) The memory of the experience. The memory of the experience is composed of the recall of the details of his actions and interactions and a judgment about the experience. Man tends to evaluate each experience, i. e., it was good or bad, satisfactory or unsatisfactory, pleasant or unpleasant, rewarding or unrewarding. As a result of this intellectualizing about experiences, man develops a set of values; *beliefs* about what should be the relationships between phenomena

in the universe and how he should relate himself to the rest of the universe.

It follows that when man receives a stimulus he tries to recall whether he has received a similar stimulus in the past. If he has, he attempts to reconstruct his actions. He also attempts to recall the judgments he had about the outcomes of the actions he took; this is done both in terms of the ends or goals he chose and the means or methods he chose to attain these ends. He relates his past to the future by asking himself if he still desires the same ends, goals or outcomes as he did when he acted before. If he decides that his desires have changed, he asks himself what different ends and means are possible for him and of these which is most desirable. Only after he has related his relevant past experiences to his projections about the future does he choose an alternative goal.

The *personality* of man is molded by the series of events which are part of his experience world. When he receives a similar stimulus repeatedly and each time responds in a similar manner, one which gives him satisfaction, he gradually changes his procedure of response. At first much thought may go into the interpretation before he makes a response, as each additional interpretation is made and the results remain satisfying, he puts less and less thought into interpreting the stimulus. He reaches a point where after only cursory scrutiny of the stimulus, he responds in a pattern which, in the past, brought satisfaction. When this has taken place, an individual has formed a habit. This allows an individual to do many routine things very quickly, and to utilize time for interpretation of new or unique stimuli. It usually takes a major change in the stimuli toward which man has developed a routine behavior response before he will discard this response and think through another. An individual who has developed a habitual pattern of response to a recurrent stimulus or pattern of stimuli frequently neglects to notice that at each recurrence the stimulus and/or the circumstances surrounding it have changed. After a period of time he may be responding to a stimulus pattern that has been so altered that his habituated response is completely non-rational.

As indicated above, man, the acting being, builds up his experience world and makes judgments about each of his experiences. He judges them to be good, bad, or indifferent in terms of the relative satisfactions gained. The patterning of these judgments about one's past experiences forms what is commonly called one's *value system.* This value system is the basis of a set of tendencies

to act in given directions vis-a-vis various categories of stimuli. These tendencies to act or *attitudes* are major influences in the determination of man's behavior. Since man is not a UNIVAC, he often develops conflicting *values* and attitudes. Serious mental consequences are avoided by segmenting or compartmentalizing his individual attitudes. He thus may act rationally and consistently within a given behavioral context although these actions may be in keeping with his behavior in another situational context.

Man tends to organize both the ends and means of possible courses of action into hierarchies of favorableness to himself as an individual. He then makes his choices of alternatives. In this process, a lower level or less favorable end may be selected because the means of attaining the higher level or more favorable end were too unsatisfactory to be acceptable. When a given end exists with alternative means of attaining it, man inevitably (unless he is mentally ill) chooses the mean which he considers to be most consistent with his value system i. e., the one which is most satisfactory.

In going through the remainder of this monograph, the reader should keep in mind the understandings presented above. They will be implicit, if not explicit in the discussion which follows.

III. THE PROCESS OF COMMUNICATION

Joe M. Bohlen

Many approaches have been made to the study of *communications*. Perhaps one reason for this stems from the fact that communication is the basis of the humanness of man. It was brought out in the previous discussion that the ability to relate *elements* of the real world to one another via the use of symbols and within his mind, the capability to manipulate abstractions, is the one major difference between man and all other living things. The ability to transfer these abstractions from the mind of one man to that of another provides the basis for exchanging perceptions as to what the real world is and what it ought to be. This constantly active network of interchanges produces the matrix we know as the human *personality*.

The ability to create and manipulate symbols which stand for elements of the real world does another thing for man. It allows him to change and manipulate his environment instead of reacting to the coercions of that environment.

In depth analysis, one might study human communications within several frames of reference; linguistics, semantics, sociological models, social psychological models, psychological models, mechanistic models, etc. In some areas, communication is studied as an art rather than as a science, e.g., journalistic approaches and mass media technology.

From the point of view of the *change agent*, all of these approaches may be useful in varying degrees.

All communications are an attempt on the part of one human being or group of human beings to influence another human being or group of human beings. The basic process always involves a *sender*, one who is attempting to change the behavior of another by providing his perceptions of how things in the real world really are related to each other or how things in the real world should be related to each other. The basic process also always involves a *receiver*, one who takes cognizance of the symbols being transmitted by the sender. The receiver may be thought of as the one whose behavior the sender is attempting to change.

A simple model of communications recognizes four major components in every communications situation. The model might appear something like this:

Sender ⟶ Message ⟶ Media ⟶ Receiver

If the change agent looks upon himself as a sender of *messages*, he needs to recognize that certain interpretations and conditions prevail in every communication situation.

A sender must recognize that the symbols which he creates through speech, gestures, or graphics may not be interperted by a receiver in the same manner in which he intended. If such were to occur (and it rarely does!) it would be an instance of perfect communication. A sender cannot send directly the mental perceptions he has of what the real world is or should be. He must formulate these perceptions into a set of symbols. This is referred to as the *encoding* process. The receiver of these symbols puts them together in his mind, in the manner which he thinks they should be - this is referred to as the *decoding* process.

Whenever a sender creates a set of symbols to depict his views of the way the real world is or should be, he does so within the context of his own unique experiences which have left him with a set of *beliefs* and *sentiments* as well as a set of definitions of the proper symbols to use in creating messages about these. The receiver decodes these messages within the context of his beliefs and sentiments and his perceptions of what these symbols mean, i. e., how they are related to the real world. Because of this, individuals can communicate within the area of their commonly shared experiences. Langauge may be thought of as a contractual arrangement regarding symbols and their referents. Those individuals who have agreed upon symbols to denote elements of their experience worlds can communicate to a much greater extent than those who have not. Two men who speak English, i. e., have agreed upon terms and referents, can communicate much more with each other than one who speaks only English and another who speaks only Hindi.

The change agent must accept responsibility for understanding the experience worlds of those with whom he wishes to communicate in order to create the kinds of messages that will be perceived by receivers in the manner which he desires. A sender needs to be aware that in a communications situation a receiver reacts (responds to stimuli - See Chapter II) to not only the sender but also to the message and to the *media* as well. The receiver responds to the

sender both rationally and emotionally. Rationally, he questions the credibility of the sender. He asks, "Is this sender an expert?" "Is he knowledgeable?" "Is he qualified to be putting out this type of a message?"

Also, he asks, "Is he trustworthy?" "Is he putting out this message to further my best interests or to further his best interests without concern for mine?" "Does he have ulterior motives in trying to convince me?"

Emotionally, the receiver responds to the sender on the basis of his personal likes and dislikes for the sender and the *social system* which he perceives the sender to be representing. The receiver's emotional response is conditioned, also, by his perceptions and feelings about the roles which the sender has played in other situations. The mood of the receiver at the time of receipt of the message and the circumstances at the time of receipt also affect the response.

The receiver reacts to the message. He reacts to the general subject (topic, content) of the message. Frequently, receivers never hear a message in its entirety because the key concepts cue them that the message is one in which they are not interested or is on a subject which they dislike or one on which they do not wish to become informed. A receiver will react to the concepts within the message. Certain words are "warm" words, ones which elicit a favorable response while others almost always bring forth a negative response. A receiver reacts to the language level of the message usually on the basis of the degree of familiarity he has with the terms being used.

The receiver also reacts to the medium in which the message is sent. Some receivers react more favorably to spoken symbols than to written ones and vice versa. Certain media have a higher rate of acceptance or credibility than others. This varies from receiver to receiver.

The message and the media are interrelated almost always in that receivers will accept certain kinds of messages through one medium but not other kinds of messages.

Within the limitations of a manual such as this, it is very difficult to provide much more than the bare essentials of the process of communications. Communication is essential for humans

and humanness to prevail. The sender (encoder) must bear in mind constantly that the receiver (decoder) may be making interpretations of the symbols he sends which are quite different from what was intended. When man receives a *stimulus* he interprets and responds to his interpretation (See Chapter II).

IV. SOME BASIC UNITS AND MODELS OF SOCIAL STRUCTURE AND INTERACTION

Alvin L. Bertrand

It has been shown that the sociologist proceeds from the assumption that human behavior is patterned and predictable. In this regard, it is one of his charges to work out models for understanding the sturcture of *society* and to provide a framework for analysis of behavior. He uses the term *"social structure"* to denote a fixed relationship between the *elements* or parts which make up a social unit of some type. This same conception can be found in other disciplines. For example, the engineer speaks in terms of the component parts of an automobile and the chemist of the component elements of water. It is somewhat more difficult to understand or comprehend the component elements of a social structure because most persons are not accustomed to thinking about social structures as being made up of parts and processes. The purpose of this discussion is to introduce and define the basic units of social structure.

Social Structure and Social Organization

Social Structure as a concept has two major dimensions. The first is *culture*, the second is *social organization*. They relate to each other in the following manner.[1] The cultural part of social structure is conceived as a series of ideal patterns of behavior to which people are oriented. People expect others to behave in certain standard ways in given situations because of their cultural conditioning. The social organization aspect of the social structure is seen as the actual behavior of people. This behavior may be somewhat variant from the culture derived expectation. In other words, the *cultural structure* is related to social organization in the same way that the written rules of a game such as football are related to the action of players

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[1]There are several "schools" of sociology. The writer is presenting the approach which has gained the greatest concensus. See the explanation by Robin H. Williams, Jr., American Society, 2nd rev. ed. (New York, Knopf, 1966), pp. 22-38.

during an actual game. Both the rules of the game and the action of players are referred to as football; however, the former simply provides a standard for analyzing the latter. We will see at a later time how this view helps one to appreciate and understand the stresses which occur in human behavior. At this point, our concern is to emphasize that the cultural structure and social organization are analyzed through use of the same structural concepts. It is logical to begin a discussion of these concepts with the most important structural unit in a *community* or society which is the *social system.*

The Structure of Social Systems: A Model[2]

Social systems are seen as "two or more people in definable interaction directed towards attaining a common goal and oriented through a pattern of structured and shared symbols and expectations."[3] Bates outlines two conditions which provide a means for recognizing a systems and for distinguishing one system from another. His first condition is the requirement that there be "...at least two individuals who interact with each other as the occupants of two positions, each of which contains at least one role reciprocal to a role in the other position." This condition makes it simple to determine when and how a system comes into existence, since all one has to determine is the point in time when reciprocal role relations were begun. His second condition is that "...a *group* (system) is composed of all individuals who occupy positions reciprocal to all other positions in the group structure and includes no individuals who do not meet this condition."[4] The application of this second test enables one to distinguish between bonifide social systems and other types of human groupings, for example, statistical aggregates as all college students or persons of a particular age category. In the latter, no reciprocal relations exist.

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[2]This discussion follows a previous work by the author, see: Alvin L. Bertrand, Basic Sociology (New York, Appleton-Century-Crofts, 1967), Chapter II.

[3]Ibid. p. 25.

[4]Frederick L. Bates, "A Conceptual Analysis of Group Structure," Social Forces, Vol. 36, No. 2 (December, 1957), pp. 104-105.

The term element is usually used to designate some basic part of a larger whole. In this case we are using the term to mean the component parts of social systems. These are the structural units which hold a system together. A person who is working in groups such as Cooperative Extension and Vocational Education systems should be aware that these and all other systems will manifest the elements which are outlined here and shown in Figure 1.[5]

Belief (knowledge)

Every social system includes certain beliefs which its members embrace. It is not necessary that these beliefs be true in fact but simply that they be accepted by the members of the system as true and right. Insofar as an Extension or Vocational Education system is concerned, it would simply be that a particular technique for presenting a new practice or a particular fund of information is the correct way to educate farmers and/or students. Beliefs are an important element of systems because people behave in terms of what they know and they know that certain explanations and evaluations propounded in their systems are true, right, and good.

Beliefs must be acquired in one manner or another and the process by which knowledge is gained is validation -- a term which simply refers to some method of verification which is considered adequate, by the members of a social system. In Extension and Vocational Education systems this would likely be information, learned in the classroom, given at conferences or obtained from specialists in one or another area.

Sentiment

Sentiment is related to beliefs, but is easily separated in an analytical sense. While beliefs represent what members of a system know about their worlds, sentiment refers to what they feel about things, events, and places. Sentiments help explain patterns of behavior which cannot be explained otherwise. These may be expressed in the relationships of a county agent to his clients or

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[5]The Model used here is Loomis' P.A.S. model with addition of stress-strain element and social change process. See: Charles P. Loomis, Social Systems: Essays on Their Persistence and Change (New York, Van Nostrand, 1960), Essay No. 1 and Alvin L. Bertrand, "The Stress-Strain Element of Social Systems: A Micro Theory of Conflict and Change," Social Forces, Vol. 42 (October, 1963), pp. 1-9.

SOCIAL SYSTEM MODEL

ELEMENTS (STRUCTURAL)	PROCESSES (ELEMENTAL)	CATEGORY OF STRUCTURAL-FUNCTIONAL ARTICULATION
1. Belief (Knowledge)	1. Cognitive Mapping and Validation	1. Knowing
2. Sentiment	2. Tension Management and Communication of Sentiment	2. Feeling
3. End, Goal, or Objective	3. Goal Attaining Activity and Concomitant Latent Activity as Process	3. Achieving
4. Norm	4. Evaluation	4. Norming, Standardizing, Patterning
5. Status-Role Position	5. Status-Role Performance	5. Dividing the functions
6. Rank	6. Evaluation of Actors and Allocation of Status-Roles	6. Ranking
7. Power	7. Decision Making and Initiation of Action	7. Controlling
8. Sanction	8. Application of Sanctions	8. Sanctioning
9. Facility	9. Utilization of Facilities	9. Facilitating
10. Stress-Strain	10. Disorganization Disintegration	10. Deviating

COMPREHENSIVE OR MASTER PROCESSES

1. Communication
2. Boundary Maintenance
3. Systemic Linkage
4. Institutionalization
5. Socialization
6. Social Control
7. Social Change

CONDITIONS OF SOCIAL ACTION

1. Territoriality
2. Size
3. Time

Source: Charles P. Loomis, Social Systems: Essays on Their Persistence and Change (New York, Van Nostrand, 1960), Essay No. 1 and Alvin L. Bertrand, "The Stress-Strain Element of Social Systems: A Micro Theory of Conflict and Change," Social Forces, Vol. 42 (October, 1963). pp. 1-9.

Figure 1

vocational agriculture teacher to his students. Perhaps subconsciously he reacts a bit negatively towards one individual because of his low-economic status, his racial beckground, or his attitude toward the federal government. Sentiments are determined through *communication* and are likely to arouse tensions which must be controlled. An agent or teacher cannot afford to loose his temper despite feeling of antagonism toward an individual.

End, goal or *objective*

When persons interact in social systems, it is to achieve some purpose. The goals of most social systems are clear. They are seen in terms of the functions which the system is designed to achieve. In systems, like those related to the Cooperative Extension Service or the Vocational Education Program, goals are usually formalized and appear in documents of one type or other. Goal attaining is the obvious process which articulates or makes it clear that objectives exist, and is seen in the activity of agents, teachers and other *actors*.

Norm

Social norms are considered by some sociologists as the most critical element in the understanding and prediction of action in social systems. They represent the rules of the game. They provide standards for judging behavior and for behaving. Every social system has norms and orderliness in the system comes from adherence to norms. The norms are sometimes differentiated into (1) *folkways* or commonly accepted rules of conduct, (2) *mores* or "must" behaviors, and (3) laws which are the codification of rules. In each system the behavior of every actor is evaluated by the other actors in terms of normative standards. In the Extension Service and Vocational Education Program, examples of norms would run from work hours, holidays and other more or less statutory rules to the unwritten rules relating to client and/or student relationships.

Status position and *role*

A status or position may be seen as the location of an actor in a social system. A role is a part of a status position consisting of a more or less integrated subset of social norms related to a particular function. All social systems by virtue of the fact that they must involve two or more actors are characterized by multiple status positions. A person's position determines the nature and the degree of his responsibilities and obligations as well as his

superordinate/subordinate relations to other members of his system. It must be emphasized that a status position cannot be thought of as synonomous with the individual who at the moment occupies the position. It remains after one actor leaves and is open to the occupancy of succeeding actors. For example, the post of County Agent in _____County, is still in existence although County Agent X may be promoted to District Agent.

Each status position carries with it certain norms that guide the social relations, that is the behavior of the occupier of the position. These patterns of behavior, or roles, fit together in such a way as to be reciprocal in terms of duties, rights, and obligations. Examples are - husband-wife, employer-employee, coach-player, etc. Actors within a given system are continually evaluating the performance of other actors in the system in terms of their status-roles. For example, the County Agent evaluates the new Associate Agent and at the same time is himself being judged by the new man.

In a single or elemental group (system), a status position may be further illustrated as follows. The County Extension Chairman represents a status position in the local county unit of the Cooperative Extension Service. One of his roles is administrator of the local county office. This role in turn is made up of several norms related to how he should use funds, the employment of office personnel, the evaluation of employees work, etc. But it should be remembered that the role of administrator is only one of the roles which makes up the status position of County Chairman. The actor holding this position must also play such roles as programer, expert on Agricultural problems, etc.; each of which include many norms as well. However, this actor also holds status positions outside the local county office, i. e. he is an employee of the state and federal government and thus takes supervision from these offices. In other words, he is an actor in multi-group structure of a social system known as a complex organization. This leads to an analytical concept termed *situs*.[6] This concept is used to locate or place an actor in social structures which include more than one social system. Bates has defined situs, "as constellations

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[6]This term and the one following (station) have not been used widely in the literature. However, the writer feels they lend conceptual clarity which is lacking in models not accounting for the place of actors in multi-group structures.

of positions which are customarily occupied by a single actor or type of actor."[7] An occupational situs would include all the positions a person who pursues a given occupation is expected to occupy. For a county agent or Vocational Education teacher this might include status positions as a member of several professional organizations, and as a member of work committees as well as their actual job classifications. The individual usually has a kinship situs, a religious situs, and a political situs in addition to his occuaptional situs.

When all of these situses are put together they provide a way of locating the actor in his community and are termed his *station*. Bates defines station as "the location of an actor in the total structure of a community or society."[8]

It can be seen that the station of an individual within his community can be determined by studying his economic, political, religious, familial, education and other situses. A county agent's station would be determinable in terms of his occupational identification, his role as a community leader, his role as a churchman, etc.; all of which would place him in the middle class strata of his community.

Power

Social power as a concept has not been easy for sociologists to define. It is so important, that the section of this report which follows is devoted to a detailed discussion of this concept. Power is generally understood to be the capability to affect change in the behavior of other actors. The "power" of one individual or group to control another individual or group is seen as residing almost entirely in the status positions which are found in the system. The element of power is made apparent through two things--decision making and initiation of action. These processes are found within all social systems--in the Cooperative Extension Service and the Vocational Education Programs the important roles which the Directors and certain others play in initiating action is readily observed.

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[7]Frederick L. Bates, "An Outline of Structural Concepts," (Mimeographed) Baton Rouge, Dept. of Sociology, Louisiana State University, December 1958.

[8]Ibid.

Rank

Rank as an element of social systems can be understood as the social standing of actors. This standing depends on status positions and role relationships. Each actor is seen as constantly evaluating other actors in the system to determine their rank relative to his own. In most systems the status positions themselves give a clue to rank - a County Agent ranks higher than an Associate Agent, etc. However, it is also true that County Agent of X County ranks higher than County Agent of Y County, this is an example of the subtle way in which ranking takes place in social systems.

Sanction

The term sanction is used to mean the system of rewards and punishment worked out and employed by members of a system to encourage behavior in keeping with the norms of the system. Positive sanctions are used to reward and negative sanctions to punish. The application of sanctions is seen in pay raises and promotions and in reprimands and failure to renew contract. Members of the Cooperative Extension Service and of Vocational Education Programs will have little difficulty listing many positive and many negative sanctions which apply to their systems.

Facility

Facility is defined broadly as any means which may be used to attain ends within the system. The use of facility rather than its nature determine its significance to a social system. All County Agents and Vo-Ag teachers may have available to them reference books and the sources of information--but only those who will consult these before an information crisis arises are using these facilities wisely. In this regard, every system does not have the same degree of facilities, but all systems have some facilities.

Stress-Strain

Every system has an element of stress-strain and this is the last of the structural elements of social system. Stresses occur because no two members of the system will ever have exactly the same interpretations about roles and status positions. To the extent that there are differences in interpretation which are translated into action patterns the system undergoes stress as has already been pointed out. Strain is simply the behavioral manifestation which

cannot be separated from its source of stress. The process which makes stress/strain obvious is *social disorganization*. In other words, no system is completely organized or in complete equilibrium during its existence. In the Extension Service and Vo-Ag programs, stresses are seen in disagreements on plans, in the excessive demands of clients or students for services or help on weekends, and in requests from "bosses" for reports on this and that. When one rebels against these frustrations he overtly demonstrates the strain on his *personality*.

The Master Processes of Social Systems

The make-up of social systems also include what are termed comprehensive or *master social system processes*. These are the processes which involve or articulate more than one of the 10 structural elements of a social system at a time. Seven such processes may be identified.

Communication

There is no process which is more basic to social systems than communication. The fact that man is differented from lower forms of life on this capability was elaborated on in the previous chapter of this report. Without means of communicating the actors in a system would have no way of transmitting information or of indicating their feelings, needs, etc. Certainly, clear communication is vital to the smooth operation of all such systems within the Cooperative Extension Service and Vo-Ag. programs. The reams of memos, bulletins, etc. issued and the presence of "information sections" attest to this. Poor communication leads to many problems but good communication brings higher productivity.

Boundary maintenance

All social systems have certain ways of protecting their identity, that is of keeping the outside world out so to speak. The closer knit the system the more solidarity will be exhibited and the more care will be taken in excluding outsiders. Typical boundary maintenance devices are uniforms, kinship ties and professional tests. In the Cooperative Extension Service, employment status within the system places one within the boundaries of the system.

Systemic Linkage

The process whereby one social system establishes a bond or tie with another system or a subsystem in a complex organization is known as systemic linkage. An example would be when the administrator of a state extension service receives a call from Washington for consultation with some one or some group in the F. E. S. Another example would be when a teacher of Vo-Ed is appointed to serve as liaison with a state-wide project, such as curriculum planning.

Socialization

Socialization is a fundamental process insofar as all sociological understanding is concerned. It is the process through which the individual acquires the understanding (norms) to become a functioning member of his system. We might say members of the Cooperative Extension Service have to become socialized to the aims, goals, and operation of the service before they know how to behave relative to this organization. Of course, their socialization begins with the work on their degrees, etc. All systems must provide ways of orienting new recruits to the system.

Social Control

The term social control implies a process of restriction of behavior. In social systems this is the process wherby deviancy or non-conformity is corrected or maintained within tolerable limits. Social control involves the structural elements of power and sanctions especially. This would be what takes place when secretaries do not perform up to expectation and must be fired or 4-H'ers must be corralled after breaking camp rules.

Institutionalization

The process whereby new patterns of behavior become legitimized, that is accepted as right and proper is known as institutionalization. As a matter of fact, many of the projects of the Cooperative Extension Service are designed to get a new idea or practice institutionalized, in a community, that is accepted by all farmers or others to whom it implies. There are also constant streams of new rules which are being worked out for the more effective operation of the various subsystems of the Service. The same would be true in Vocational-education programs.

Social Change

The final master process found in all social systems is social change. This is conceived as some alteration in patterns of interaction. It is of course the goal of all innovative programs such as those being pushed by the Cooperative Extension Service and Vocational-Education programs. It is associated with the process of disorganization in that old ways have to be discarded or rejected before new ways are adopted. This always involves the use of power and other elements of social systems. It is one of the most vital and at the same time most difficult to understand of the social processes.

The above very brief and very general outline of the structural terms used for understanding and analyzing social systems sets the stage for the discussion which is to follow.

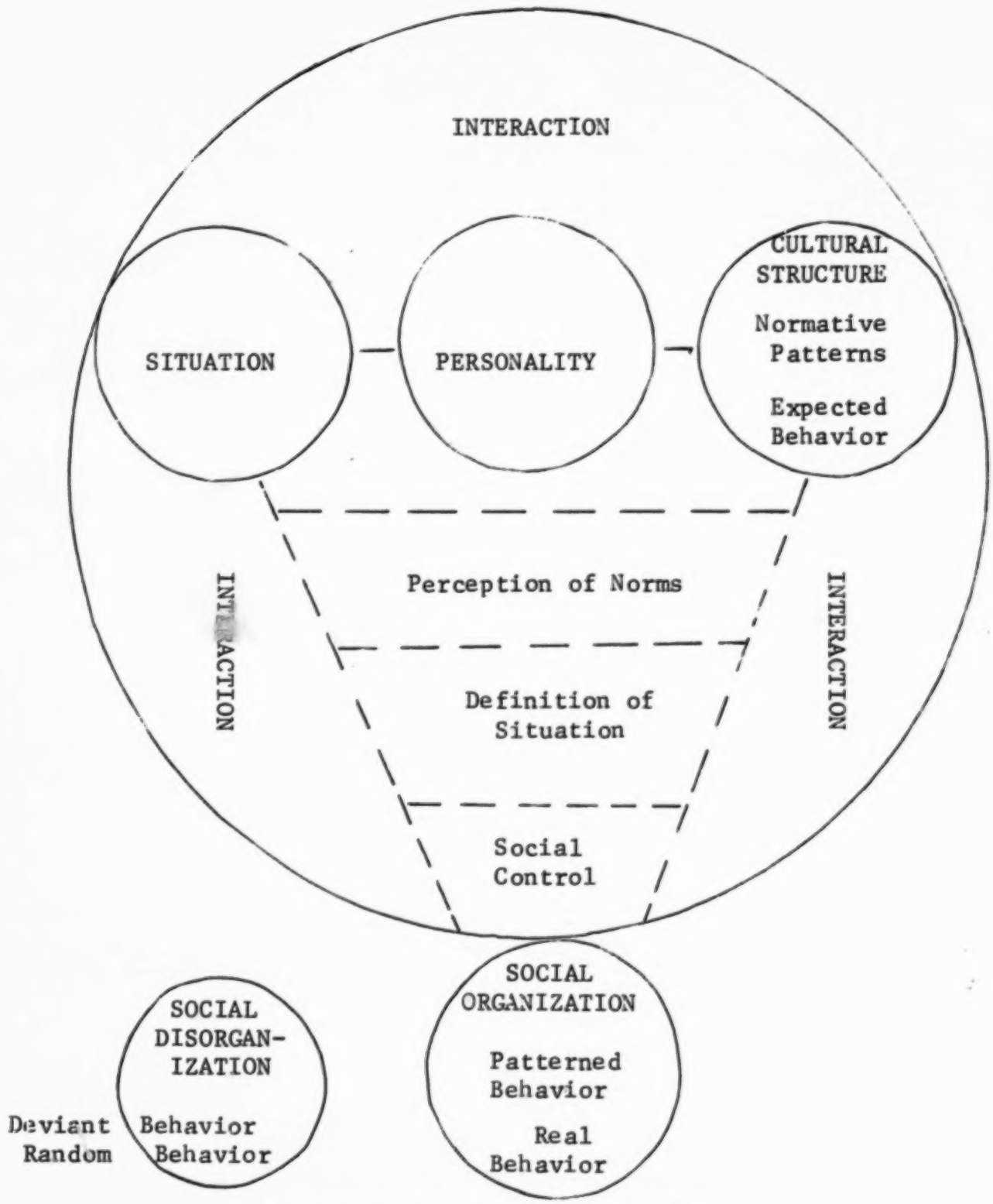
In summary, the structure of a social system may be visualized as being made up of a varying number of status positions, each of which contains one or more roles - made up in turn of norms. Norms include all the rules which guide behavior. The social system is joined to a single structure by a web or reciprocal role relations. By reciprocality it is meant that the performance of one role by an actor implies and requires the performance of a role by a second actor. This point leads to the topic of behavior.

The Analysis of Behavior

The behavior of man in his various environments has been observed very closely in an attempt to discover ways of predicting behavior. Investigators have isolated a number of factors influencing behavior and conceptualized these in terms of behavioral models. A behavioral model is shown in Figure 2. In this model certain factors are viewed as analytically separate variables, but all must be seen as interdependent in an actual behavioral situation. The model has important implications for understanding real life behavior (social organization) and for explaining change. It also provides a neat way to describe and study social disorganization.

The first set of factors which affect a behavorial situation are related to the cultural structure. As brought out before, sociologists generally think of the cultural structure as the commonly shared expectations or action, thought, or feeling held by the actors of a given social unit toward social or non-social objects. It was pointed out that the culture provides a blueprint for action.

BEHAVIORAL MODEL



Source: Robert J. Dolan, "An Analysis of the Role Structure of a Complex Occupation with Special Emphasis on the Value and Role Orientations Associated with the County Agent Situs, Vol. 1 (unpublished dissertation, Louisiana State University, June, 1963) p. 146.

Figure 2

The second set of factors which are included in the behavioral model are inherent in the personality of actors. Personality variables represent the product of those biological, psychic, and social processes which prepare the human organism to respond to *stimuli*. It is within this set of factors that the congnitive map (thinking process) which influences the evaluations made by the actor is located. It is also here where factors such as mental ability, physical maturity, age, etc., enter the picture.

The third set of factors is related to what has been called the situational variable. This variable represents other factors in the action setting which exert a limiting or permissive influence on human behavior. They include such things as geographic factors, historical accidents, social settings, etc. All of these variables help to form a situational reference within which the behavior develops.

With the above three types of variables in mind, it becomes important to understand what we mean by the technical term *interaction*. Simply, this term refers to the exchange of meaning which is accomplished through communication and to the sanctions or influences, that is the social control, which takes place when actors reciprocate. It is at this point that the previously described factors or variables are seen to merge, each exerting pressures or directives for behavior in the social system. At this point one actor may be worked on by others to try to get him to include an activity or idea in his repertoire which he does not already have. All of the activity which takes place in the interaction process is repeated in time and space. Some is abandoned for various reasons. That which survives as patterns is in a broader sense, termed organization. Social organization is thus seen as emerging from the social interaction process. In our example the actual behavior of all actors in the Cooperative Extension Service and in Vocational Education programs represent the social organization of these programs.

Social disorganization as well as social organization eminates from the interaction process. This process is important enough to warrant a separate treatment.

Explanation of Deviation in Behavior

Deviants may be defined as actors who fail to behave according to the norms or cultural expectations of their social system. There are several factors which account for individuals not behaving according to accepted patterns. These factors are, or at least may be thought of as independent from one another for analytical purposes, although they are likely to be interrelated in actual cases.

The first is inadeuqate or inappropriate socialization. The most obvious reasons why individuals do not conform to norms is ignorance. That is lack of knowledge of the patterns of behavior which is expected of them. Ignorance of this type comes from two sources. One, the individual has learned ways of acting, (definitions of situations) that are inappropriate to the situation at hand. Farmers often do not understand the principles of such things as hybrid seed, new chemicals, etc. and try to use them in traditional ways, i. e. try to plant the seed, etc. Second, the individual has not been provided with a socialization experience which gives him a full understanding of the behavior requirements expected in connection with certain roles. The recent graduate may not know what is required of a County Agent or Vo-Ed teacher beyond his "book" learning. Inadequate socialization is sometimes difficult to differentiate from inappropriate socialization. However, it conveys the meaning of not enough knowledge rather than knowledge of the wrong kind.

The second major source of deviation is found in the stresses and strains which eminate from the social structure itself. This type of deviation differs from that caused by inadequate or inappropriate socialization in the sense that the individual faces expectations which he understands and knows about but which he does not meet for some reason. This is the type of behavior which can be explained in terms of the behavioral model presented. It is possible to visualize deviation as a product of maladjustments arising between and within the factors making up the separate elements that account for the behavior of people. In other words the stresses may occur within the cultural structure or between the cultural structure and the situational structures. Some of the terms used to explain these types of stresses are discussed below.

Role Conflict

On occasion an actor in a given system finds that he is confronted with role expectations that are incompatible with other roles he must play. These inconsistencies arise out of the norms that make up the roles in the different systems in which he is a member. An example is the county agent who finds himself in a dilemma because he wants to work in his subject matter specialty rather than tend to administrative matters. Role conflict develops because the norms of his role as administrator conflict with the norms of his role as an educator. Whichever way he turns he will violate certain norms which he understands as important. This is why this type of stress is termed role conflict.

Role Inadequacy

There are times when actors are placed in status positions for which they are not adequately prepared. In such instances their lack of experience or of ability or their personality traits prevent them from playing the role in the manner expected. This type of situation is so common as to need little illustration. The new agent or teacher is often not prepared to cope with the problems of his job, either because of poor training or because of personality. This stress is identified as one that occurs because of maladjustments between the cultural structure and personality.

Role Frustration

Occasionally an actor finds himself in a role, which he knows how to play, but for which he does not have adequate facilities. A good agent or teacher may wish to use the latest methods and sources but be frustrated because these are not available to him or her.

V. SOCIAL POWER

Quentin L. Jenkins

Social power refers to the capacity of one *actor* or *group* to change the behavior of another actor or group. The power one actor or group to change another actor or group is seen as residing in the control exercised over the things the other *values*, regardless of what these might be. All expressions of leadership involve some form and degree of social power.

In a *social system* with established patterns of *interaction*, there are accepted forms of power relations. As brought out in the preceding discussion *status-roles* have built into them rights and expectations of how the person who occupies the status-role may control the behavior of others. This type of social power is referred to as *authority*. Established authority always resides in a status-role and is not inherent in the individual. The incumbent of a status-role or office cannot take authority with him upon leaving the office.

There is another form of social power which accrues only partly to the status-role. This type of social power is usually called *non-authoritative power* or *influence*. The capability of a person or group to exert influence over others resides in the individual actor and his personal attributes. Influence does not reside in a formalized status-role of any specific social systsm. However, a personal attribute which often gives a person influence stems from the previous positions of authority which the actor has held or in present positions of authority in other social systems. Some examples of these other personal attributes which give a person the capacity to influence others are human relations skills, intelligence, wealth, control of mass media, reputation, religious affiliation, family prestige and part achievements.

The preceding discussion explained how the *element* of power is made apparent through decision-making. Action in a social system comes about when decisions are reached and initiated into action by those in power positions because they wield authority or are able to influence others.

In addition to authority and influence a third major concept is important for the discussion and study of social power. This is the concept of *power structure*. A power structure is that pattern of relationships among individuals possessing social power to act in concert to affect the decision-making of the social system or of individuals within the system. To clarify the concept, individuals, working separately toward a common goal in the social system without communication among the individuals, do not constitute a power structure.

Within the community, there is likely to be disagreement on many issues. An individual may not be able to exercise social power to affect the decision-making process of the community. Individuals forming patterns of relationships can exert more social power; thus they are more nearly able to influence the course of community action. In a highly organized *society* such as our own, the power of the individual actor must be structured into associational, clique, or institutional patterns to be effective.

Power structures are thus ways in which actors and groups may exercise more social power in the control of the decision-making process in their social systems. An individual actor, solely in his own right, rarely is able to muster enough power to affect decisions in large social systems. This is why power structures are so important in *community* and national life.

Power structures may include actors who have influence as well as those who have authority. A leading local farmer and former political office holder may figure prominently in local decisions made by the local county extension council because of the influence he has with the members of the Extension Council and not through any formal authority of his own.

Combinations of Authority and Influence and How They Give Power

In actual concrete social systems the amount of power which may be exercised differs according to certain variables. These variables have been identified by Bohlen, Beal, Klonglan, and Tait.[9]

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[9]Joe M. Bohlen, George M. Beal, Gerald E. Klonglan and John L. Tait, Community Power Structure and Civil Defense (Ames, Iowa, Iowa Agricultural and Home Economics Experiment Station, Rural Sociology Report No. 35, 1964). p. 42.

One type of power situation is the combination of authority and influence which a given actor is able to bring to a given position. One man may be made superintendent of a school and have great success because he has tremendous influence with the teachers and pupils and other citizens of the community. A second man may be a miserable failure because all his power is authoritative, that is, vested in the office of superintendent, and he has so little influence otherwise that no one cooperates beyond the limits of necessity. Successful superintendents would presumably have a certain amount of influnece as well as legitimate authority. Such a person as a County Extension Agent must rely to a great extent upon influence while operating within the community.

In another situation the actor in a social position may not exercise his complete authoritative power because he has only a partial knowledge of the power defined as being a part of his office. Many political offices are involved in a tangle of statutes, and the power exercised by a given incumbent depends on his willingness and ability to fathom out what he can and cannot do. In this regard, reports occasionally appear of persons arrested for certain acts which previous law officers had tolerated but which were still illegal on the basis of a law passed many years before.

A third situation might account for differences in the amount of authority which is exercised by actors as a result of the imperfect *socialization* of members of a social system. Because they have not been fully informed (socialized) the actors in a social system may not know the extent and types of authority vested in a given *status position* in the system. Therefore, they either allow the actors who hold these positions to have more power than is legitimate for their positions or they restrain the actors from exercising all the power to which they are entitled. Jurisdictional disputes between rival organizations such as 4-H and Vocational Agriculture may have their origin in this type of problem as do some civil rights complaints.

Legitimate vs. Illegitimate Power

Power is considered legitimate as long as it is defined as falling within the realm of the culturally sanctioned norms of a society. Thus any power-related action that is in keeping with the *folkways*, *mores*, or law is not only approved but expected. This fact has been alluded to when power was said to be invested in the social position rather than in the individual. *Illegitimate power*, in contrast to *legitimate power*, is in violation of the

standards of expectations set up for given positions in a given social system. The following example will illustrate the distinction between legitimate and illegitimate power. In American society it is right for a law officer to arrest an automobile driver for a traffic violation but it is usually not proper or right for another citizen to make such an arrest. The same act is legitimate in one instance and illegitimate in the second instance because social relationships determine which set of norms apply and who has the authority.

Variations in Power Structures

There is a great variation in power structures. Some power structures may be strong enough to control the destiny of nations. The power of a ruling elite, such as existed in feudal Europe, is an example of such a power structure. Other important power structures are typified by the men who control large corporations, or men who run large universities. However, the persons who control the affairs of a local Extension Council also represent a power structure as does the group which runs things in the local Parent-Teachers Association.

It is also possible to study power structures at different levels. In most large social systems, more or less general or overall power structures exist which serve to set broad policy. At lower levels of decision-making one finds other power structures which control lesser issues. To illustrate, the state directors of extension in a large university may decide on how much money is to be spent for a given extension project, but the specific decisions regarding the new project are made by lower levels of authority such as county agents. In government, overall policy for military, educational, health and welfare, and like matters are likely to be set by legislatures, while decisions regarding the implementation of such programs are made at departmental levels.

Power structures, like individuals, derive their power from the control of certain resources and vary as the types and amounts of these resources vary. These sources of power are the bases which give a community actor or group the capability to change the behavior of others. In a community, sources of power may include wealth, skill, knowledge, human relations, abilities, authority, contact with power figures external to the community, access to external community resources and control of mass media. In a more general

context, Schemerhorn[10] identifies five types of resources which can be used to advance or to strengthen a power position.

1. Military, policy or criminal power with its control over violence.
2. Economic power with control over land, labor, wealth, or corporate production.
3. Political power with control over legitimate and ultimate decision-making within a specific territory.
4. Traditional or idological power involving control over belief and value systems, religion, education, specialized knowledge, and propaganda.
5. Diversionary power with control over hedonistic (pleasure-pain) interests, recreation, and enjoyments.

Each of these power resources is socially controlled and thus those who govern decisions affecting each resource command social power to that extent.

Types of Power Structures

Two distinct types of power structures have been recognized. The first type, known as a monomorphic power structure is characterized by a power configuration in which the same individuals are the most powerful in all areas of decision-making. In a pure type monomorphic power structure, all decisions would be made by the same small group of actors. Thus in a rural community or even a larger social system the same power elite dictates courses of action, whether they be in the realm of business, politics, education, recreation, or other major issue areas. In this regard, it is important to note that even though the same individuals are involved in all decisions, there will likely be a deference to the member of the group considered more knowledgeable or more directly involved in a particular issue. Prominent farmers, for example, will be relied upon to make a judgement on whether or not to construct a new community land drainage system, while educators in the influential group may have first say with regard to school expansion programs. The point is that while farmers and educators are part of the monomorphic power structure, they may contribute differentially to decisions, depending on the issue.

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[10]Richard A. Schemerhorn, Society and Power (New York, Random House, 1961), p. 17.

The second type of power structure is termed a polymorphic power structure. As might be expected from the name, this type is characterized by different actors exercising decision-making powers for each separate issue. These persons are not associated in one *power elite* as in the instance of a monomorphic power structure. They may represent an "elitism" but only in that they are the most powerful persons in their respective groups. This characteristic has led some authors to refer to such power structures as *pluralism*.

Polymorphic power structures are on the face more democratic in nature since they allow more actors to have some voice, however small, in decision-making. This is brought about as each power figure related himself to an organization or electorate and participates in the formulation of its goals and objectives. Thus, when different individuals and groups are involved as decision-makers, there is more opportunity for widespread participation in the affairs of a social system and for a greater number of alternative courses of action to be considered with in the system.

Power structures are polymorphic when viewed in terms of a single issue as well as when seen in terms of their total operation. For example, in a rural county the Farm Bureau and the National Farmers Organization may be attempting to place persons favorable to their point of view on the County Extension Council. Both may succeed to some degree. In this illustration the social power related to extension in the county is distributed between two power groups, a polymorphic situation.

The Construction of Power

Reference was made in the preceding section to monomorphic power structures. It was pointed out that in such structures power tended to be centered in a small number of individuals. The term most often used to describe such a group is the power elite. E. Wright Mills popularized this concept. He used the expression to refer to the persons found in every complex society who have extraordinary power at their command. He conceived the elite as being in positions where they could make decisions having major consequences. The power elite is, in his words, "...in command of the major hierarchies and organizations of modern society. They rule the big corporations. They run the machinery of the state and claim its prerogatives. They direct the military establishment. They occupy the strategic command posts of the social structure, in which are now centered the effective means of the power and the wealth and the celebrity which they enjoy."

The German political sociologist, Robert Michels[11] has also contributed to our knowledge of the concentration of social power. He attempts to trace a connection between the basic necessities of organization and the evolution of self-perpetuating oligarchies. According to Michels, organization requires the delegation of tasks and authority to leaders and this results in a concentration of skills and informal prerogatives in their hands. As the rank and file members are often apathetic or unskilled in organization or both it is relatively easy for the actors in positions of authority to utilize their skills and informal prerogatives to maintain their own positions. They may also direct the resources of the organization toward the attainment of their own personal goals rather than toward the original group goals.

A special term for one type of power elite - *community influentials* - has come into widespread usage since the notable study of Floyd Hunter.[12] Social scientists agree that the capability to determine the direction of *social change* in a community is not randomly distributed among the members of the community. This limited number of persons who participate in the crucial decision-making processes in the community are called influentials. The only distinction which can be made between the power elite as a general concept and community influentials as a specific concept is that the power of the latter is thought of and studied solely in relation to decisions which relate to community life, whether it be a rural community, small town or a large city. The power elite is thought of as having power in corporations, in religious organizations, in politics, in the military, and other more diffuse group structures.

The concentration of power in some status-roles in a community may make some actors very important as *legitimizers* of *social action* programs. *Legitimation* is accomplished by community influentials initiating or giving verbal approval to community programs. These persons may not take an active part in implementing the

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[11]Robert Michels, Political Parties: A Sociological Study of the Oligarchical Tendencies of Modern Democrary (Glencoe, the Free Press, 1949).

[12]Floyd Hunter, Community Power Structure. (Chapel Hill, North Carolina, University of North Carolina Press, 1953).

social action but are very important because they may attempt to destroy the program if they are not consulted. This concept will be discussed in detail in the social action process portion of this publication

Approaches to the Study of Power

Those persons who have studied social power have used a variety of methodological approaches. Although some of the variations in approaches is more due to conceptual semantics than anything wise, basic differences stem from the methods used in locating or identifying community actors with substantial amounts of social power. The five approaches reviewed here were outlined by Bell, Hill, and Wright in their study of public leadership.[13]

The Positional Leadership Approach

Perhaps the most logical approach to the study of power, in view of the fact that power is vested in social positions to a large extent, is what has been termed the positional approach. This approach has two steps. The first is the determination of the positions that carry substantial authority in a given social system. The second step is the identification of the personalities who hold these positions.

This approach to the study of power has the advantage of simplicity. However, despite its apparent rationality, it has one serious disadvantage. This is the fact that those persons who work behind the scenes and who may indeed influence those in power *positions*, are not identified. Also sometimes persons who occupy lower echelon positions, but who have more social power than persons in higher positions, are by-passed.

The Reputational Leadership Approach

The second method of studying social power is termed the reputational approach and is the same general approach used in the study of stratification. In this approach the investigator interviews knowledgeable persons and asks them to name the influential

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[13]Wendell Bell, Richard J. Hill, and Charles R. Wright, Public Leadership. (San Francisco, Chandler Publishing Co., 1961). The writer is indebted to the summary of Alvin L. Bertrand, Basic Sociology. op cit., Chapter II.

persons in their communities or other social systems. The questions put may differ in exact wording, but in essence they boil down to, "Who runs this town?" (or community, or corporation, or church.)

The reputational approach like the positional approach has the advantage of simplicity and ease of administration. However, its validity hinges upon the knowledge of the interviewees selected about the true power figures. If enough respondents agree on the top personalities, one can be fairly certain, if not completely sure, that the information obtained is valid.

The Social Participation Approach

The method of this approach to the study of social power is to determine who belongs to what organizations and who holds what position in an organization. In a simple subsocial system this is a relatively easy matter to determine, but in larger social systems many organizations, both formal and informal are involved. The social participation method is very effective in determining who participates, but fails to provide information on persons who are not active in the implementation of action programs, but who may wield great power in other decisions. It is thus seldom used alone.

The Personal Influence or Opinion Leadership Approach

A fourth approach to the study of power is to try to determine who influences the behavior people the most. Within a given social system there are opinion leaders at all levels of social relationships. These leaders are not necessarily the elite, nor do they always represent persons in formal positions. These facts and the difficulty faced in determining the real opinion leaders do not encourage the use of the influence and opinion method without other approaches for the purpose of validation.

The Event Analysis and Decision-Making Approach

The final method used in the study of social power involves the careful analysis of the process of decision-making utilized in relation to given issues. The researcher may select a current issue and follow it through to a final decision, recording the role each important person played in arriving at the decision. As an alternative, past issues and decisions can be studied to determine who played important parts in bringing about a given course of action.

The limitations of this approach to the study of social power are primarily those of time and resources. It usually takes a long period to follow through until issues are resolved and it is also difficult and time consuming to reconstruct correctly what has happened in the past.

VI. THE PROCESS OF ADOPTION OF INNOVATIONS

Joe M. Bohlen

The *adoption process* refers to that process by which any given individual accepts or rejects an idea new to him. This process is conceived as a specific aspect of *cultural diffusion*, which infers the spread of an idea or thing throughout a total societal system. The adoption process is a complex interrelated series of mental activities rather than a unit act. It includes at least five stages as follows:

1. *Awareness*. This is the stage at which the individual first learns of the existence of an idea or practice, but lacks details concerning its nature and use.
2. *Information*. This is the stage at which the individual becomes interested in the idea. He seeks further knowledge of general nature regarding it. He wants to know why and how it works, how much it costs, and how it compares with other ideas or practices purported to perform the same or similar functions. He is concerned with knowing the conditions of use and the resources necessary to get optimum benefits from its use.
3. *Evaluation*. This is the stage at which the individual takes the knowledge he has about the idea and weighs the alternatives in terms of his own use. He considers his own resources of land, labor, capital and management ability and decides whether or not he has the necessary resources to adopt the idea. He also evaluates the idea in terms of the available alternatives and of his overall goal structure. He considers whether or not the adoption of the idea will help him maximize his goals and objectives. If he thinks it will, in most cases, he makes the decision to give the idea or practice a physical trial.
4. *Trial*. The trial stage is characteristically one of small scale use by the potential adopter or his observation of use under conditions which simulate those of his own situation. At this stage the individual is concerned with the specifics of application and use; the mechanics and actions relating to how to use the idea.

5. *Adoption*. At this stage the individual uses the idea on a full-scale basis in his operations and is satisfied with it. He is no longer trying to decide whether or not the idea is good for him in his operations. He has accepted it as an integral part of the particular operation into which he has incorporated it. The adopter does not always pass through each succeeding stage in the adoption process.

The first stage, awareness, is obviously a point in time for each individual adopter. Once one has been made aware of the existence of a specific idea or practice, he cannot have this particular experience again.

The other stages of the process are not so neatly validated. The research done on this indicates that the information stage begins when the individual assumes initiative for gathering further information about the idea or practice.

The individual reaches the evaluation stage when he attempts to relate information which he has gathered to his situation in order to determine whether or not the idea will further the attainment of his goals or ends and whether or not he has the means - land, labor, capital and management ability - to accept this idea as a feasible alternative for attaining his goal. It is obvious that most people begin evaluating as soon as they possess some information about the innovations they are considering. An individual may seek general information, attempt to evaluate the idea on the basis of his present state of knowledge, decides that he needs more information and reverts to gathering further information. Any given individual may thus go back and forth between the information stage and the evaluation stage of adoption many times. He ultimately reaches the conclusion that he has all the information necessary to make a decision. At this point he decides to accept or reject whatever he is considering.

Studies have indicated that whenever the idea or practice is amenable to small-scale use, individuals go through what is called the trial stage. At this stage the individual is seeking personal experimentation to support his decision. There is evidence that a rather large percentage of people do go through a trial before adopting an idea on a full-scale basis. Those individuals who have high abilities in dealing with abstractions tend to skip the trial stage and go directly from the evaluation stage to adoption.

The adoption stage is that point at which the individual accepts an idea or practice and it becomes a part of his behavior. Adoption does not imply that the adopter has ceased to look for a better alternative to a particular problem. It simply means that at this given point in time, he feels the practice is the best alternative for him.

Ideas, as *innovations*, range in complexity. Other factors being equal, the more complex an idea is, the more slowly it tends to be adopted. The following classification has been devised to facilitate the study of the complexity of any given practice.

1. A simple change in materials and equipment. A change wherein basic concepts have already been accepted involves the lowest level of complexity. This type of situation is illustrated by a shift to material or equipment of a type already used. Such shifts involve a minimal risk, insofar as the innovator is concerned.

2. An improved practice. The improved practice is defined as one which requires the adopter to deal with two or more variables simultaneously. Acceptance of an improved practice does not involve major changes in existing activities. An example of the adoption of an improved practice would be a farmer changing from broadcasting fertilizer to side dressing fertilizer on his corn (maize) crop. He has to take into consideration amounts, analyses, placement and equipment. He doesn't have to change basic values regarding the worth of commercial fertilizer.

3. An innovation. This type of change involves dealing with many variables at the same time. It also involves a change in *values* and *attitudes*. In order to adopt an innovation, an individual must alter certain attitudes and beliefs which he held, such as a farmer shifting from corn production to a swine enterprise.

The visibility of the results of a practice affects its adoption.

Other factors equated, those practices which produce results which can be readily observed are adopted more rapidly than those whose results are not as easily determined. This phenomenon results from the fact that many people must see results in order to convince themselves. This fact helps explain why weed killers which destroyed

weeds after they were growing were adopted more rapidly than were pre-emergent weed killers. Obviously if the pre-emergent killers work there are no dead weeds to serve as evidence.

The divisibility of the product or practice is also an important factor in determining the rate at which it will be adopted. Highly divisible products can be tried out on a small scale with little capital, labor and management investment. Also, the consequences of a failure are reduced by the small-scale trial.

The economics of the practice is an important factor in the rate at which a practice or idea is adopted. A number of studies have shown that practices which are preceived to have a high marginal return are adopted more rapidly than practices which yield low marginal returns. However, practices requiring large expenditures, regardless of the marginal return, will be adopted slowly by a large number of farmers because of the lack of capital resources.

Those practices which give their economic returns in a given crop year or in an animal life cycle are adopted more rapidly than those practices which require a longer period of time to yield returns.

Adopter Categories

Individuals have been categorized according to the rapidity by which they accept new ideas when introduced. The following is one such categorization.

Innovators

The first individuals to adopt a new idea are termed innovators. They adopt ahead of other people. A small *community* would probably have only two or three innovators.

What are some of the characteristics of innovators? They have the larger farms, they usually have a relatively high net worth and -- probably more important -- a large amount of risk capital. They can afford to take some calculated risks. They are respected and have prestige. They adhere to and represent important community standards. Quite often these innovators come from well-established families. (Perhaps they married the right girl or had the right parents.)

They are active in community. They have power. They may not hold many offices in the community, but they may act behind the scenes. For instance, they may not be member os the school boards, but they have a lot to say about who serves on the board.

Their sphere of influence and activity oftentimes goes beyond the community boundaries. They frequently belong to formal organizations at the county, regional, state or national level. In addition, they have many informal contacts outside their community.

Since they have more formal and informal associations outside the community than most other community members, they have more potential sources of information.

Innovators also get their ideas directly from the colleges. They go directly to the research worker or the specialist. Even though the innovators get much of their information direct from the colleges and commercial research workers, they also obtain information from such people as county agents and vocational agriculture teachers. The innovators know these people, talk to them and receive their publications. These people usually play an important role in aiding the innovator as he adopts new ideas.

The innovators also subscribe to many magazines and papers, including the more specialized publications.

Other farmers may watch the innovators and know what they are doing, but the innovators are not often named by other farmers as "neighbors and friends" to whom they go for information.

Early Adopters

The second category of adopters are the early adopters. They are younger than those who have a slower adoption rate, but are not necessarily younger than the innovators. They have a higher education than those who adopt more slowly. They participate more in the formal activities of the community through such organizations as the churches, the P.T.A. and farm organizations. They also participate more in agricultural cooperatives and in government agency programs in the community. In fact, there is some evidence that this group furnishes a disproportionate amount of the formal leadership (elected officers) in the community. They take more farm papers and magazines and they receive more bulletins than people who adopt later.

Early Majority

The third category of adopters is called the early majority. Figure 1 shows that the number of adoptions increases rapidly after this group begins to adopt. The early majority are slightly above average in age, education and farming experience. They take a few more farm papers, magazines and bulletins. They have meduim high social and economic status. They are less active in formal groups than those who adopt earlier, but more active than those who adopt later. In many cases they are not formal leaders in the associations in the community, but they are active in those associations. They also attend extension meetings and farm demonstrations.

The people in this category are most likely to be informal leaders. They are "of high morality and sound judgment." They are "just like their following, only more so." They are only slightly different from their followers. Their position of leadership is informal; they are not elected to it. They have a following only insofar as people respect their opinions. They must be sure an idea will work before they adopt it. If the informal leader fails two or three times, his following looks elsewhere for information. Because the informal leader has more limited resources than the early adopters and innovators, he cannot afford to make poor decisions.

These people tend to associate mainly in their community. They value highly the opinions their neighbors and friends hold about them, for this is their main source of status and prestige. They attend more meetings where agricultural information is discussed than do those who adopt later.

Majority

The next category is the majority. Those in this group have less education and are older than the early majority. While they particiapte less in formal groups, they probably form the major part of formal organizational membership. They belong to significantly fewer organizations, are less active in organizational work, and take fewer leadership roles than the earlier adopters. They take and read fewer papers, magazines and bulletins from the colleges than do the early majority. They do not participate in as many activities outside the community as do people who adopt earlier.

Laggards

Laggards have characteristics similar to majority but are older, have smallest farms, fewer contacts with information sources outside the community and use impersonal sources of information least of all.

Nonadopters

The final category is the nonadopters. They have the least education and are the oldest. They participate the least in formal organizations, cooperatives and government agency programs. They take the fewest farm papers and magazines and receive and read the fewest bulletins.

VII. SOCIAL ACTION

George M. Beal

The focus of this section is on the *social action* aspect of instigated *social change*. By definition, and past activities, social action has been subsumed under the general framework of social change -- the alteration in the systemic attributes of *society* and its subsystems through the development of new systems and the alteration of old ones.

Social change may result from internal system forces and processes, called endogenous change; or, it may be produced by outside system forces, in which case it has been called exogenous change. Most social changes is systems result from a combination of endogenous and exogenous change. Emphasis is here placed on instigated, purposive social action. The "instigators" of social change have often been conceptualized as *change agents* -- those individuals or groups attempting to bring about change or giving aid to those attempting to accomplish change. The *social systems* or aggregates of individuals to be changed have been called *target* or *client systems*.

Instigated social action attempts to bring about social change that will maximize (it is assumed) satisfactions for a society or subsystems of a society. At a general level, instigated social action may be thought of as a purposive pattern of choice-making, goal-directed, collective behavior. The collective behavior emphasis does not deny the importanct of individual or family decision-making units. However, emphasis is placed on those types of decisions that man finds he must or prefers to make coordinately with larger social aggregates to better maximize his satisfactions. Man finds that he is involved with many coordinate decisions in his neighborhood, formal groups, institutions, community, county, state and nation. It is to this larger decision-making "arena" that the term social action has been traditionally applied.

If decisions are made and actions carried out regarding a community center, a hospital, a united fund drive, a school bond issue, flouridation, urban renewal, or area development, a plurality or at least a majority of the people or the relevant power actors

must express itself coordinately in decisions and actions. Social action has thus been analyzed in terms of the actors involved, the social systems involved and the flow or stages of social action through time. Each of these three aspects will now be examined.

The Actors Involved

The persons involved in social action programs have been designated by some as *actors* or participants in social action. The degree of involvement in social action may vary from assuming a major role in policy determination to passive acceptance of the social action. The treatment of the concept of social action as a generalized concept encompassing a wide variety of social action (e.g., a formal group action to a multicounty or larger social system action) makes it difficult to generalize many of the characteristics of the participants or actors in terms of who they are or what they do. The characteristics of the actors may vary depending on the arena of social action or the specific functions being performed within a given social action program. It is likely that even in the social action programs with the highest degree of involvement only a minority of the people in the general social system encompassed by the action will be active at a given time.

The various studies of social participation and of those individuals who have high participation scores, may be indicative of who will be active in social action programs. There appears to be a strong relationship between social participation in ongoing groups and participation in broader social action programs that emerge. Secondly, formal groups, institutions and agencies often play a major role in general social action programs. Thus, there is a logical linkage between formal group participation and more general social action participation.

A number of research studies have attempted to determine power actors, their characteristics, and their role in the decision-making process in the arena of community decision-making. These concepts and generalizations about *social power* have been presented in Chapter IV of this publication.

Another conceptualization related to actors or participants in social action may have more general value for all stages of the social action process. This conceptualization assumes that social action in essence depends on efficiently finding, mobilizing, combining, and organizing resources. Within this framework the change agent seeks to employ resources to best accomplish the

chosen ends. Thus, actors, individuals, and social systems may be analyzed from the point of view of actual or potential possession of needed resources. While the importance of financial and physical resources is recognized, emphasis is given here to human and social resources. The following are examples of these types of resources: respect, morality, success, legendary personality, access, reciprocal obligation, time, wealth, *authority*, influence, interest, commitment, identity, subject matter competence, organizational skills, skill with symbols, conceptual ability, research ability, interpretive ability, etc.

In conclusion, from the point of view of the action oriented change agent, it appears that an important consideration is determining which actors have the greatest potential for contributing to various phases of social action. Though data and generalizations are far from adequate, it appears that the approaches reviewed contribute to the building of some frames of reference and tentative generalizations that have the potential of helping make social action programs successful.

The Social Systems Involved in Social Action

Social action has as its main objective the alteration of systemic attributes of *society* and its subsystems through the development of new systems, the alteration of old ones, or a combination of the two. It is believed that through these alterations individuals, systems and subsystems and interlinked systems will more nearly maximize goal attainment. From the point of view of social action these social systems are in one sense the targets for change. In another sense, they provide the resources and are the carriers of action. Social action programs that attempt to bring about purposive social change vary greatly in the scope of the systems and subsystems involved. The target system may be a local organization or institution, a community, a county, a state, a national organization or institution, etc., each with their intricately interlinked horizontal and vertical subsystems. Similarly, those systems involved as sponsors or carriers of the program may vary from informal to highly institutionalized systems and vary in complexity and territoriality.

The wide variety of social action programs appears to make it impossible to generalize social system participation to specific social systems. One contribution of the present state of knowledge would be to suggest a general conceptual model that could enable the change agent to analyze relevant social systems and thus determine

their potential or actual resource contribution to action programs. From this line of thought there emerges the need for a conceptualization of social systems that is general enough to encompass the wide range of social systems which may be involved in social action (either as target systems or "carrier" systems) and, at the same time, determine enough for the study of specific systems and subsystems involved within given social action programs.

One such conceptualization has been elaborated by Loomis and more specifically by Alvin Bertrand in Chapter IV of this publication. It will not be repeated here.

Some authors using this social system analyses approach, have chosen to set up functional categories of social systems within which more specific social systems analyses are made. For instance, the present author has found such functional categories (not necessarily mutually exclusive) as the following useful in analyzing community and larger general systems: (1) institutions, both abstract and concrete (operationally, the "core" institutions are included in this category, not formal organizations attached to the core institution); (2) formal social systems -- formal voluntary associations and agencies; (3) informal social systems; (4) locality social systems; and (5) social strata.

In summary, it appears that the wide variety of social action programs makes it impossible to generalize the role of specific social systems in social action programs in general. Therefore, a general conceptual framework is suggested that may be used in analyzing relevant social systems to determine the existing or potential role they may play in specific social action programs.

Stages of Social Action

One of the concerns with those engaged in social action has been with the functions of jobs that have to be performed and with the sequence of action through time--"the social action process." It has been found that successful and efficient social action programs usually do not just "happen" but are carefully conceived and planned. It has also been found by research and observation that successful social action projects tend to follow a certain identifiable sequence of steps. Certainly not all social action projects follow the same procedure from start to finish. However, sufficient similarities have been noted in successful social action programs to justify the discussion of social action in terms of a sequence of steps. These steps may be highly formalized and

easily identifiable, or may blend into one another so that there is almost a continuous flow of action. The steps may not occur in the exact sequence stated--but usually some time during the program most of the functions explicit in the steps seem to get performed.

The construct of social action presented here is basically a functional model--it specifies what appears to be the major important functions that must be performed if the change agent is to have a successful and efficient action program. It presents these functions in a time flow sequence. The construct does not, as presented here, deal to any marked degree with social process or organizational structure.

It is believed that the construct is at a general enough level to allow for a wide range of action alternatives, i. e., (1) it may be used with in a very democratic "people decision" framework or may be used in a highly "manipulative" framework, (2) it may be applied to a wide range of action programs and (3) it may be applied to a wide variety of action arenas--institution, community, county, multi-county area, etc.

The construct is no magic formula which will insure success. Nor is it a specific set of directions. It is a guide. The ingenuity of the change agent and how well the tasks are performed will largely determine the degree of success of action programs.

Space will allow for only a brief description of each step. A diagrammatic presentation of the construct is presented at the end of this section.

Step 1: Analysis of the Existing Social Systems

All social action takes place within the context of existing social systems. If the change agents (persons or groups) attempting to implement social action within some generally defined social system are to operate efficiently, it seems logical that they must have an understanding of the general social system within which the social action will take place, the important subsystems within the general social systems, and the extra-system influences upon the general social system and the subsystsm. The general social system's boundaries will differ for different action programs; e.g., a formal organization, and institution, a community, a county, a multi-county area, etc. The Loomis social system scheme of analysis previously discussed, is suggested with particular emphasis on *ends, facilities* (means and activities), *norms, status-roles, power, beliefs,*

sentiments, *communication* and *boundary maintenance* in the general social system and major subsystems. In addition, the relative status-role and power among the important subsystems and key individual power figures should be known.

Step 2: Convergence of Interest

Social action begins when a problem is recognized, articulated and defined as a need by two or more people and a decision is made to act. Usually, the original convergence of interest on a problem involves only a few people. Often the convergence of interest is brought about when a person or persons from outside of the general social system converge interest with some person(s) within the general system. In the process of deciding to act there must be at least some tentative definition of the problem, the goals to be attained and decision on means for action, even if only for "next step" actions.

Step 3: Evaluation[14]

Step 4: Analysis of the Prior Social Situation

In any social system, certain leadership patterns, power relations, status-roles, expectations, and beliefs and sentiments among people and groups, probably have developed out of the past experience with similar problems, projects, or activities. Certain patterns of communication, cooperation, and conflict have probably emerged. Certain methods, appeals, and organizational structures worked, others failed. Thus, if planning groups understand the relevant elements of the prior situation it should provide a basis for sounder planning and action.

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[14]The construct under discussion includes a stage between each of the stages that will not be presented in this paper. These stages are indicated as evaluation stages and have four suggested functions included: evaluation, decision on next step actions, planning next step actions and action. These stages are placed throughout the construct to emphasize the importance of constant evaluation, decision and planning throughout the "flow" of the construct. Step 3 and all odd numbered steps between 3 and 33 are evaluation steps.

Step 6: Delineation of Relevant Social Systems

Very few action programs involve directly all of the subsystems of the general system in which action takes place. Out of the knowledge of the general social system, the subsystems and extra-systems, the tentative definition of the problem, and the prior social situation, it should be possible to delineate the social systems most relevant to the action program under consideration.

There are many bases upon which systems may become "relevant." A central criterion to determine relevancy, is whether groups are or have in their membership the people to be reached with the program--the target system(s). A second criterion is the degree to which the group may represent the needs and interest of the people of the general social system or a particular subsystem that is the target system. A third criterion relates to the legitimation process. Through certain *power structure groups* may not be ultimate program target systems or help carry out actions, they many have the power of program legitimation. A fourth criterion or relevancy is related to the extent to which a group might possibly be involved in planning, sponsoring, or being central in communication channels related to the program or carrying out the program. Groups in the general social system might also be relevant if it is judged that the program being planned may conflict with those groups' points of view or impinge on their programs, members, and status. Groups both inside and outside the social system may become relevant if there is a possibility of involving them in a consulting capacity.

The tentative delineation of the relevant groups allows the planners to begin to narrow down the systems so that limited resources of time and personnel may be used more effectively. As social action progresses from one stage to another, certain systems may drop out of the "relevant" classification, others may have to be added.

Step 8: Initiating Set

At this stage there is limited initiation of action. A group or groups of people are involved to perform the consulting, legitimizing and "sounding-board" functions. On the basis of the relevant groups and *power influentials* delineated in Step 6, "initiating sets" are chosen to contact those individuals and/or groups for their suggestions and *sanction*, (see Step 10: Legitimation). Thus, the initiating set is a group of persons (probably including the change agents previously involved) who are centrally interested

in consulting with the key leaders of the relevant social systems. In this sense the initiating set is "organized" to perform these "sounding-board," consulting and legitimating functions. The reasons why there may be need for a number of initiating sets composed of different combinations of people or totally different people will become more apparent in the discussion of the next step.

Step 10: "Legitimation" with Key Power Figures of Social Systems

Legitimation is used here mainly in the sense of giving sanction (authority, justification, or "license to act") for action. It is recognized that final legitimation for any action program rests with the majority of the people in the relevant social system. It is also recognized that in most social systems there are certain key people who have the power of legitimation for most action programs and/or for specific action programs. There is usually a formal legitimation structure (e.g., elected officers in positions of authority in the relevant groups) and an informal legitimation structure (e.g., informal leaders in positions of influence that may be even more important than the formal legitimizers.) Legitimation is especially important for action programs initiated by voluntary nonlegal authority groups.

Legitimation at this stage of the planning process consists of consultation with the formal and informal leaders of the social systems who are the relevant social systems. The resource of access is important at this stage. The fact that different individuals will possess different access to individuals in the power structure may make it necessary to form several initiating sets. With reference to the comments made in the preceding paragraph, it is important to note that in most cases both formal and informal leaders should be contacted for their reactions and suggestions on the new program. Such an approach would tend to get the sanction of the leaders to the program as well as suggestions for changes and how the program might be carried out.

Legitimation is also important because it is at this point that many people are initially contacted with the basic ideas of the new program and with what the initiating group is trying to accomplish. Important expectations of and attitudes toward the initiating group are grounded in this contact.

There may be cases where it is judged that legitimation cannot or should not be obtained from the power structure. An alternative course of action is presented on the flow chart going directly from Step 8 to 14 -- Definition of Need.

Step 12: Diffusion Sets

Thus far, the existence of the problem, the recognition of need, the motivation to act and legitimation has involved only a small group of people. However, if other individuals and relevant systems are to act they must be given an opportunity, or be "convinced", of the existence of the problem, believe a need exists and be willing to act. At this step there is a need for people who can provide the kinds of resources needed (time, communication skills, organizational skills, access to many people or groups, etc.) to plan activities which will give opportunities for the relevant social systems to express felt needs in relation to the problem.

There appear to be two different aspects of this step. First, the planning group must make major decisions relative to the program before moving so the next step. Such decisions may take into consideration the suggestions and reactions of the consultants and/or *legitimizers* in the preceding step.

A second aspect of this step is preparation to diffuse the basic ideas of the program to the target group(s). This aspect of Step 12 is related to the point mentioned directly above because content and plans to diffuse the ideas of the new program should be based on these major decisions. At this point persons are involved who can best conceptualize and diffuse the essential ideas of the new program to the relevant target systems. The people who perform this function are called the Diffusion Sets. It is obvious that there may be the need for many different combinations of people or completely different diffusion sets as well as different methods and means developed as the process is carried out with various relevant target groups.

Step 14: Definition of Need by the More General Relevant Social Systems

At this stage, the activities planned by the diffusion sets are carried out to educate or convince the relevant social systems that a problem exists and that there is need for their action--it becomes "the peoples' problem." It is at this stage that the activities of the diffusion set usually attempt to accomplish broad involvement of relevant individuals, groups and publics. This process can be as simple as providing a social situation in which existing individual felt needs are channeled into a general consensus. However, in most cases this stage involves a detailed and lengthy activity before the degree and amount of felt need is

developed which will lead to action. The diffusion sets may use techniques such as basic education, surveys, capitalizing on or creating crisis situations, channeling complaints into actions, demonstrations, building on past programs, etc.

Step 16: Decision by the Target System to Act

One might question why this step has been included, for in a real sense one's decision to act may be implicit in one's decision that a problem exists and there is a high priority need for its solution. However, this stage is included to emphasize the importance of getting not only tacit agreement that the problem exists and there is need for solution, but also a commitment from the people to act in relation to the problem. Commitment to action can be a basically covert phenomenon which may be found in the individual in the form of "pshcyological commitment"--interest, feeling of need, and willingness to act relative to the problem. Often the attempt is made in action programs to secure overt commitment such as a pledge of money or commitment to perform specific functions. This may be based on the action principle that states that there is greater probability of action occurring when the commitment is made overtly before other persons and social pressure exists to perform in relation to the overt commitment.

Step 18: Formulation of Goals

After the target system(s) members agree that there is a need for a solution to their problem and are "committed" to action in relation to it, group objectives or goals must be set up, formalized or accepted by the more general target system or groups to whom this authority is delegated. This is not to imply that the action program thus far has not had stated or at least implicit goals and objectives. Recognizing that man is a telic being set the condition that man always acts in terms of ends and means. However, it would appear that if future activities are going to be effectively carried out, the more general specific goals and objectives or, in some cases, accept the goals and objectives suggested to them. The setting of goals by the more general relevant social systems may be accomplished in many different ways. The ends may have been explicitly stated as a part of the definition of need and commitment to act stages. In that case, a restatement of the ends may be all that is needed. In some cases, the ends may have been implicitly stated in the previous stages and at this stage they are made explicit. In other cases, the more general target systems, or a representative group (formally or informally appointed) are given the responsibility

of formalizing an acceptable set of objectives. Regardless of the method used there must be some indication of consensus on and commitment to goals.

The setting of goals includes the proper statement of goals and objectives at the general and specific level in terms of short-term, intermediate and long-term goals. Planning groups often skip the setting up of general and specific program goals. They move from a general definition of the need to the various means and methods involved in specific actions.

Step 20: Decision on Means to be Used

Once goals are set, there is the step of exploring alternative means, or methods and their consequences, that might be used to reach those goals. Then from the range of means available, a decision has to be made on which one or ones will be used to attain the goals. As in the case of the stage of goal setting, there are many alternative methods that are used to accomplish this step.

In some action programs the stages from general definition of the need through goals to decisions on means are loosely combined. One way of getting people to consciously define a situation as a problem and to be motivated for action is to suggest a solution or solutions, including goals and means, to the problem--in many instances people tend to "ignore" or repress to the subconscious level, problems for which they see no solutions.

Step 22: Plan of Work

Within the framework of decided upon goals and general means, a more specific series of actions are planned formally or informally. Decisions on organizational structure, designation of responsibilities, training, timing, planning of specific activities, etc., are all part of this step. A formally stated plan of work usually includes the following elements:

1. Goals to be accomplished--these usually correspond to the group's short-term, intermediate and long-term objectives stated in a logically related fashion.

2. Means to be used--such as a statement usually includes a statement of the general means to be used and in addition, a more detailed description of specific methods and actions to be taken.

3. The organizational structure and the persons and groups responsible for actions to be taken.

4. Training required to enable those responsible to accomplish the actions to which they are assigned.

5. Additional specification of time sequence.

An important part of the plan of work is the statement of the organizational structure. Such a statement should include role descriptions, the lines of authority and the authority and responsibility of each person or group.

Step 24: Mobilizing Resources

Within the framework of the plan of work, attention must be given to obtaining and organizing the resources to carry out the program. The fact that this step calls not only for mobilizing but for organizing should be emphasized. It is recognized that for a program to reach this point, there has been a great deal of mobilization and organization of the resources for the carrying out of the plan of work.

The plan of work usually calls for the mobilization of many different kinds of resources--human, physical facilities, financial, communication, etc.

Steps 26-32: Action Steps

When the construct is used in a monophasic framework (planning the program with one flow of the construct), these steps involve the carrying out of the action steps as developed in the plan of work. When the construct of social action is applied in a multiphasic sense (several flows of the construct are needed to conceptualize the program), most of the action steps correspond to the specific steps of the next "flow" of the construct oriented as a new target system. However, in the multiphasic use of the construct, the action steps do not always correspond to the next flow of the construct. Therefore, certain phases of action may continue on through action steps, while other actions will involve another target system and social action phase starting with another "convergence of interest."

Step 33: Evaluation

Periodic evaluations, as suggested in footnote 14 to Step 3, should provide some assessment of each step in the process indicating how adequately the planning group performed each respective step. Such evaluations should provide an opportunity to plan adjustments for inadequate treatment of past steps as well as suggest "next step" actions.

After a group has completed its main functions in the planning and execution process, final *evaluation* can provide valuable insights into the operations and achievements of the group. Such an evaluation usually gives attention to whether stated goals were satisfactorily attained and the satisfaction with goals which were accomplished. Likewise, consideration is often given to the adequacy of the means used to achieve the group's goals as well as to the adequacy of the organizational structure and group processes involved in carrying out the program.

Step 34: Continuation

In the multiphasic use of the model continuation may lead to the next flow. Continuation is also used here in the sense that the completion of one action program often leads logically into a new related action program.

It should be noted that in Figure 3, A Construct of Social Action, that certain "Continuing Processes and Considerations" are listed at the bottom under headings A-F. It is believed that these are self explanatory.

The qualifications placed on the Construct should be kept in mind. However, it is believed to be a valuable tool or guide in planning and implementing social action programs.

FIGURE 3

A CONSTRUCT OF SOCIAL ACTION

(Fall 1952, Revised 1954, 1955, 1956, 19

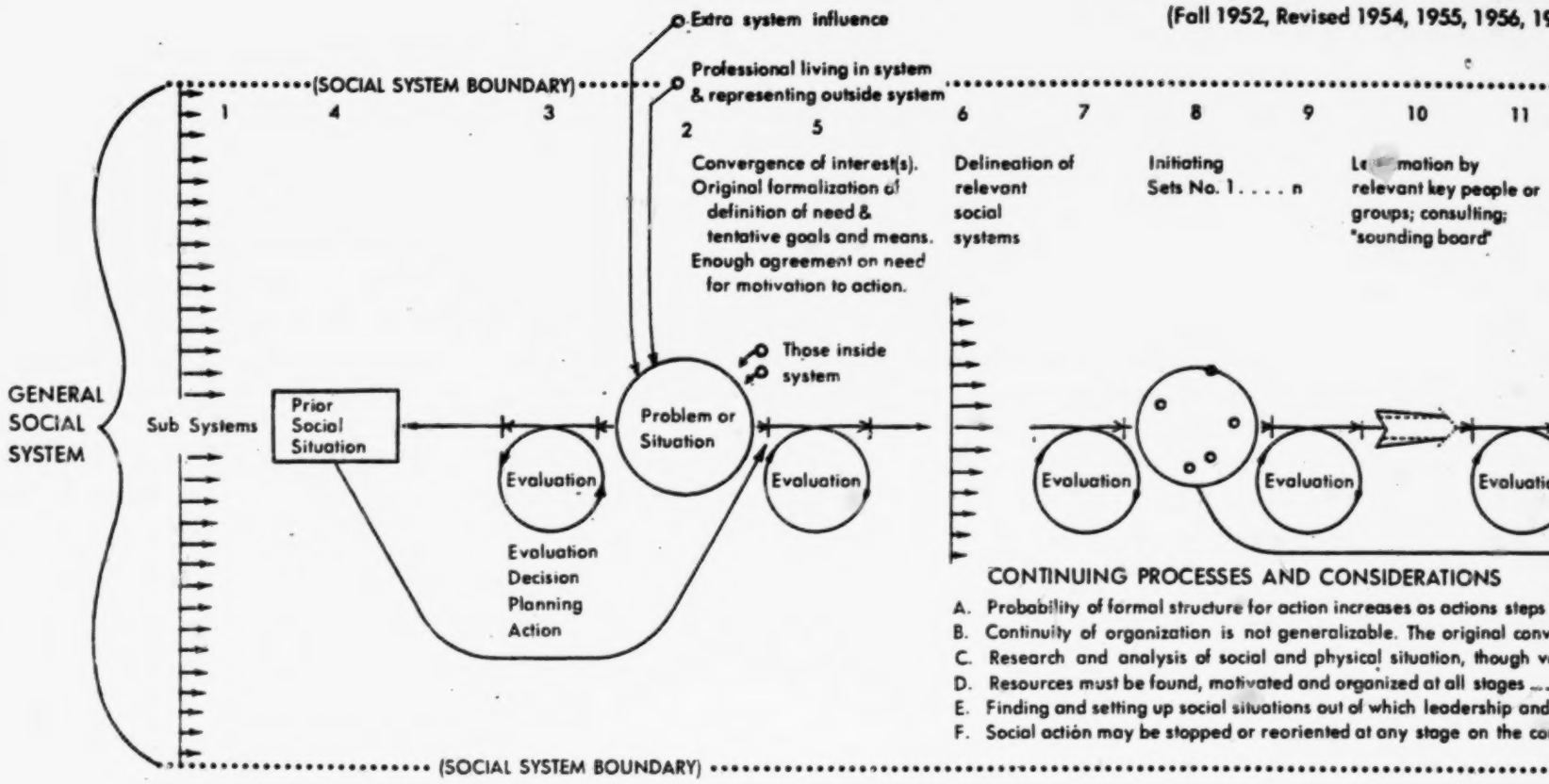
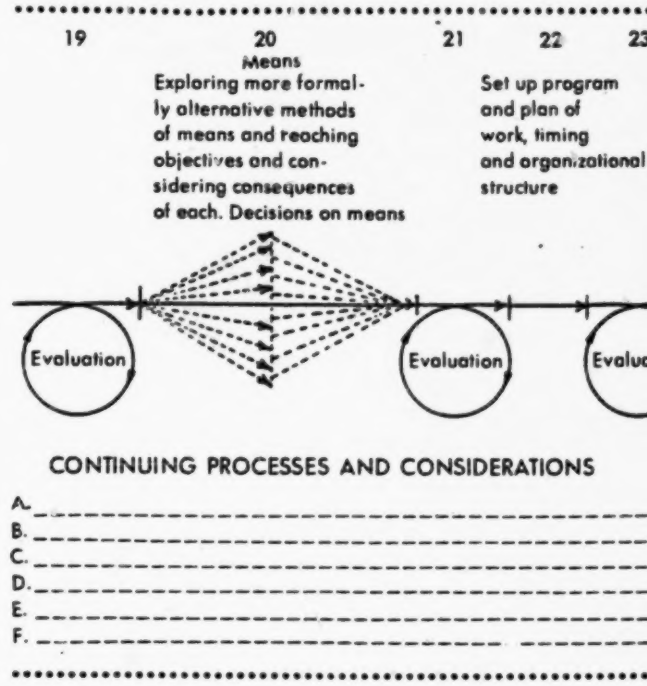

Extra system influence
Professional living in system & representing outside system
(SOCIAL SYSTEM BOUNDARY)
1
4
3
2
5
6
7
8
9
10
11
Convergence of interest(s). Original formalization of definition of need & tentative goals and means. Enough agreement on need for motivation to action.
Delineation of relevant social systems
Initiating Sets No. 1 . . . . n
Le mation by relevant key people or groups; consulting; "sounding board"
Those inside system
GENERAL SOCIAL SYSTEM
Sub Systems
Prior Social Situation
Problem or Situation
Evaluation
Evaluation
Evaluation
Evaluation
Evaluation
Evaluation Decision Planning Action
CONTINUING PROCESSES AND CONSIDERATIONS
A. Probability of formal structure for action increases as actions steps
B. Continuity of organization is not generalizable. The original conv
C. Research and analysis of social and physical situation, though v
D. Resources must be found, motivated and organized at all stages ...
E. Finding and setting up social situations out of which leadership and
F. Social action may be stopped or reoriented at any stage on the co
(SOCIAL SYSTEM BOUNDARY)

FIGURE 3 (continued)

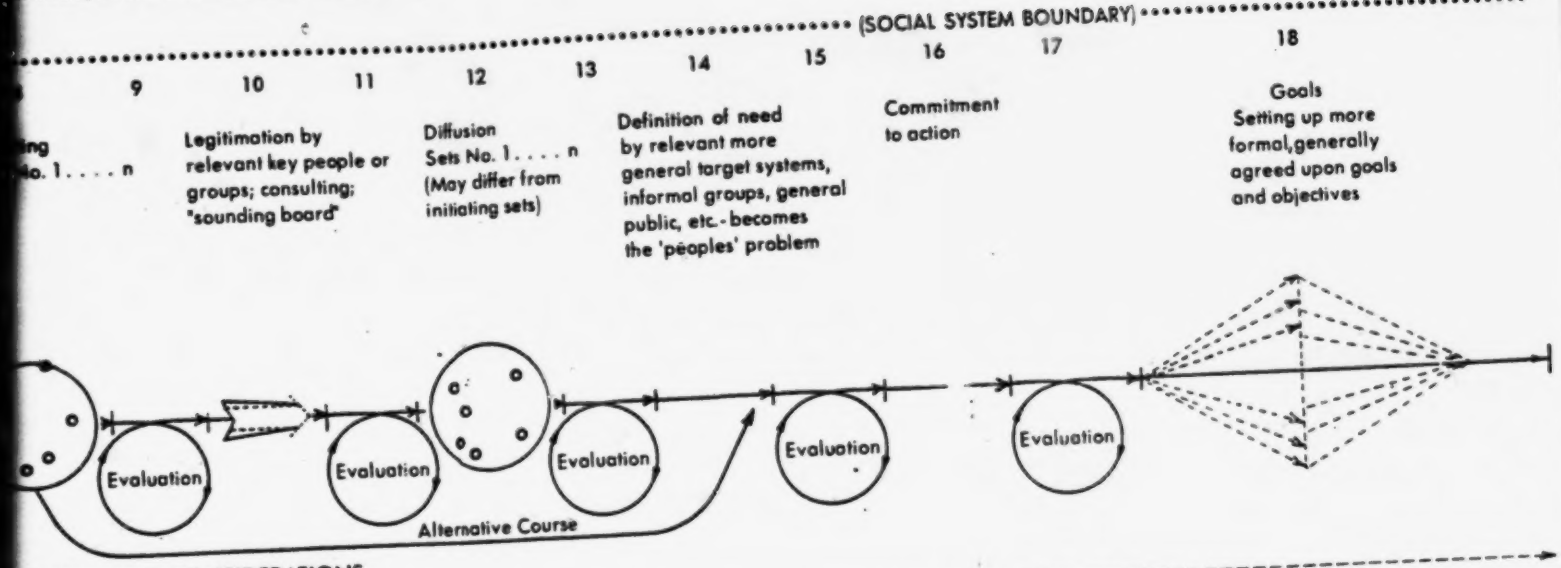


The construct presented here is the conceptualization of George M. Beal, Department of Economics and Sociology, Iowa State University, that has evolved out of participation in and analysis of social action programs, reading and discussion with action people and sociologists. In terms of actual documentation the following works have been knowingly drawn upon: (1) Beal, George M. How to get community acceptance and participation for an activity in tuberculosis control. Paper presented to National Tuberculosis Association, Washington, D.C. April 1950. (2) Beal, George M. Organizing for social change. Iowa extension social science refresher course. Iowa Extension Service, Ames. January 1950. (3) Brown, Ida Stewart. Working toward goals. Adult Education 1:13-20. 1952. (4) Green, James W. and Mayo, Selz C. A framework for research in the actions of community groups. Social Forces 31:320-327. 1953. (5) Holland, John. Mass Communication Seminar. (Personal notes taken from Holland presentation.) Iowa State College, Ames. May 1952. (6) Miller, Paul. Community health action. Michigan State College Press. East Lansing. 1953. (7) Miller, Paul. Decision making within community organization. Rural Soc. 17:153-161. 1952. (8) National Education Association, National Training Laboratory in Group Development. Bul. No. 3. National Education Association, Washington, D.C. 1948. (9) Sanders, Irwin T. Making good communities better. University of Kentucky Press, Lexington. 1950. (10) Sower, Christopher, *et. al.* Community involvement. Free Press, Glencoe, Illinois. 1957. (11) American Association of Land-Grant Colleges, George Beal and Joe Bohlen. The group process, instructor's guide, communication training program. National Project in Agricultural Communications. East Lansing. 1956. (12) Reports of the Sub-committee on Social Action, North Central Rural Sociology Committee, sponsored jointly by the North Central Agricultural Experiment Stations and the Farm Foundation. 1956-1962.

FIGURE 3

RUCT OF SOCIAL ACTION-PART I

l 1952, Revised 1954, 1955, 1956, 1964)



CESSES AND CONSIDERATIONS

tructure for action increases as actions steps progress

tion is not generalizable. The original convergence set may continue as major actor, may add or drop members, or may withdraw from program as action steps progress

is of social and physical situation, though varying in kind and depth, is necessary at all stages

nd, motivated and organized at all stages

social situations out of which leadership and social action may evolve at all stages

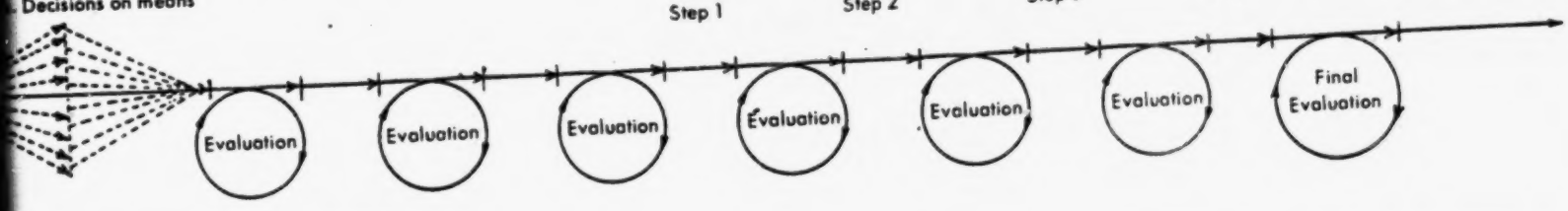
topped or reoriented at any stage on the continuum

(SOCIAL SYSTEM BOUNDARY)

ued)

A CONSTRUCT OF SOCIAL ACTION-PART II

(Fall 1952, Revised 1954, 1955, 1956, 1964)



PROCESSES AND CONSIDERATIONS

(SOCIAL SYSTEM BOUNDARY)

VIII. SUMMARY

The purpose of this monograph was to improve the effectiveness of the change agent (county agents and agricultural teachers) by increasing his knowledge in the area of the social sciences as related to initiating and implementing change among client publics. To this end, certain theories and conceptual models were presented and explained as follows:

1. To indicate how man comes to act as he does, it is shown in Chapter II that man is a social being who lives with and interacts with other men. These experiences provide him with a pre-conditioning for behavior and explains his actions.

2. To show how information is obtained, it is explained in Chapter III that communication is the process whereby men transfer their ideas about the world to one another. This process can be envisioned in a model which has for major components: the sender, the message, the media, and the receiver. Those who would be successful in promoting change must understand the experience world of the individuals to whom they wish to communicate.

3. To account for order in society, it is shown in Chapter IV why man behaves in ways which are patterned and predictable. This patterning is a function of the structuring of his relationships with others within the context of social units of some types. The rational models provide a conceptual framework for understanding the above phenomenon.

4. To account for the fact of initiation of action, or the capacity of one actor or group to change the behavior of another actor or group, Chapter V deals with the phenomenon identified as social power. All expressions of leadership involve some form and degree of power, and this element must be understood by change agents.

5. The adoption of innovations process is a specific aspect of cultural diffusion which is recognized as the spread of an idea or thing throughout a societal system or

subsystem. This occurs through a series of mental activities. To explain why some actors accept change more readily than others, it is shown in Chapter VI that innovators differ from other classes of adopters in terms of specific charactreistics they possess. Change agents should be cognizant of these characteristics.

6. To explain how to implement programs of change, Chapter VII, is devoted to instigated purposeful social action which alters the character of social systems. Change agents must be aware of the flow or stages of social action through time and of the way this action can be analyzed most effectively if they are to be efficient in their roles.

GLOSSARY

Acting being is a person who builds up his experience world and makes judgments about each of these experiences as he has them.

Actors are individuals involved or participating in social action.

Adoption process is the process by which any given individual accepts or rejects an idea new to him.

Adoption (as a stage in the adoption process) is the stage at which the individual accepts the idea and uses it on a full scale basis.

Attitude is an individual's tendency to act based upon his beliefs and values.

Authority is social power that resides in a status position.

Awareness (as a stage in the adoption process) is the stage at which the individual knows the existence of an idea or practice, but lacks details concerning its intrinsic nature and use.

Belief (as a social system element) is a proposition which is held by an individual about the relationships which exist between and among phenomena in the universe. Although it may or may not be verified by scientific observations, it is an accepted conviction that some explanation or description is real or factually true.

Boundary maintenance (as a social system process) is the process by which the social system retains its identity, solidarity and interaction patterns.

Change agents are individuals or groups attempting to bring about change or aiding those attempting to accomplish change.

Communication (as a social system process) is the process by which one man's ideas about the relationships of phenomena in the universe and what they should be are transferred to another.

Community is a functionally related aggregate of people who live in a particular geographic locality, at a particular time, show a common culture, are arranged in a social structure, and exhibit an awareness of their uniqueness and separate identity as a group.

Community influentials are persons who have more social power to affect community affairs than the ordinary citizen.

Cultural diffusion is the process by which a new idea is transmitted from one person to other persons in a social system.

Cultural structure is the commonly shared expectations or actions, thought or feeling held by the actors of a given social unit toward social or non-social objects.

Culture is all the learned and expected ways of life which are shared by the member of a society.

Decoding is to convert from code or symbols into ordinary language.

Deviants are actors who fail to behave according to the norms or cultural expectations of their social systems.

Early adopters (as a class of adopters) is the category of persons who adopt practices more rapidly than any other category of adopters except the innovators.

Early majority (as a class of adopters) is the category of persons who adopt more rapidly than the majority but not as rapidly as the early adopters.

Elements (structural) are the component parts of social systems; the structural units which hold a system together. These units are belief (knowledge); sentiment; end, goal or objective; norm; status-role (position); rank; power; sanction; facility and stress-strain.

Encoding is to convert from ordinary language into code.

End, Goal or Objective (as a social system element) is the anticipated final result of the action which the agent expects to achieve.

Evaluation (as a stage in the adoption process) is the stage at which the individual weighs the alternatives to the new idea in terms of his own use.

Facility (as a social system element) is any means which may be used to attain ends in a social system.

Folkways are commonly accepted rules of conduct which do not carry strong sanctions.

Group (social) is two or more people in definable interaction directed toward attaining a common goal and oriented through a pattern of structured and shared symbols and expectations.

Illegitimate power is social power that is in violation of the standards of expectations set up for given positions in a given social system.

Influence or non-authoritative power is social power that resides in the individual and his personal attributes.

Information (as a stage in the adoption process) is the stage at which the individual becomes interested in a new idea and seeks basic information about it.

Innovation is a type of change which involves reorientation of individual value structure.

Innovators (as a class of adopters) is the category of persons who are the first to adopt a new practice.

Institutionalization (as a social system process) is the process whereby new patterns of behavior become legitimized.

Interaction, social, is the interstimulation and response between individuals and groups.

Laggards (as a class of adopters) is the category of persons that are the last to adopt a new practice.

Legitimate power is social power that falls within the realm of the culturally sanctioned norms of a society.

Legitimation is the process of obtaining sanction (authority, justification or license to act) for taking actions.

Legitimizers are community influentials initiating or giving verbal approval to community programs.

Majority (as a class of adopters) is the category of persons who adopt less rapidly than the early majority but more rapidly than the laggards.

Master process of social systems are processes which involve or articulate more than one of the 10 structural elements of a social system at a time. They are: communication, boundary maintenance, systemic linkage, socialization, social control, institutionalization and social change.

Media are the conveyors of messages; such as voice, radio, television, written or printed page, telephone, telegraph, etc.

Message is a proposition about relationships among phenomena in the universe or a proposition about what these relationships should be.

Mores are norms which are considered must behaviors and are strictly enforced.

Norm (as a social system element) is required or acceptable behavior in given situations. Norms represent the rules of the game and provide standards for judging behavior and for behaving.

Personality is the bundle of beliefs, feelings, values and attitudes which is unique to a person.

Pluralism refers to polymorphic power structures which are characterized by different persons exercising decision-making power for each separate issue. These persons may represent an "elitism" but only as top persons in their respective groups. They are not associated in one power elite as in the instance of a monomorphic power structure.

Power elite is a group of actors exercising decision-making powers in all areas of a system.

Power, social (as a social system element) is the capability to affect change in the behavior of other actors.

Power structure is a pattern of relationships so structured that individuals possessing social power are able to act in concert to impose their decisions on the entire social system.

Rank, social (as a social system element) is social standing- an individual's position in relation to others, dependent on status-positions and role relationships. Rank is evaluated or appraised in terms of education, religion, skills, experience and background.

Receiver is the individual who perceives the sender's message.

Role (as a social system element) is a part of a status position consisting of a more or less integrated subset of social norms.

Role conflict occurs when an individual in a given social system finds that he is confronted with role expectations that are compatible with other roles he must play.

Role frustration occurs when an actor is unable to fulfill his role in the way others expect him to or in the way he would like, whether because of limited facilities or other forms of inadequacy.

Role inadequacy refers to the inability of actors to adapt to status positions for which they are not adequately prepared. Lack of experience, ability, or personality traits prevent them from playing the role in the manner expected.

Sanction, social (as a social system element) is the system of rewards and punishment worked out and employed by members of a group to encourage behavior in keeping with the norms of the system.

Sender is the individual initiating a message in a system of communication.

Sentiment is a subjective position or feeling on the part of an individual as to what should be the relationships which exist between and among phenomena in the universe.

Situs is a set of positions customarily occupied by the same actor in a multigroup structure identified as a complex organization.

Social action is a purposive (instigated) pattern of choice-making, goal directed, collective behavior. It applies to those types of action programs that man finds he must, or prefers, to carry out coordinately with larger social aggregates, e.g., community hospitals, community centers, school bond issues, flouridation, urban renewal, community or area development.

Social change (as a social system process) is an alteration in patterns of interaction in a social system through the development of new systems or the alteration of old systems.

Social control (as a social system process) implies a process of restriction of behavior whereby deviancy or non-conformity is corrected or maintained within tolerable limits.

Social disorganization is a continous social process that articulates the stress-strain element of social systems and is characterized by deviations from normative cultural patterns.

Social organization is the complex network of patterned human behavior which exists within each society.

Social structure is a fixed social relationship made up of elements or component units which are related to each other in a definite way.

Social system is two or more people in definable interaction directed towards attaining a common goal and oriented through a pattern of structured and shared symbols and expectations.

Socialization (as a social system process) is a fundamental process through which the individual acquires the understanding (norms) to become a funtioning member of his system.

Society is that group within which men share a total common life, have a common identification, and are sufficiently organized to carry out the conditions necessary to living harmoniously together.

Station is the location of an actor in the total structure of a community or society. A person's station is made up of the total collection of his situses; therefore, to determine an individual's station, his economic, political, religious, familial, educational and other situses must be considered.

Status-position (as a social system element) is the established collection of responsibilities, obligations and rights associated with a certain position that is recognized and understood in a given society. It is independent of given actors.

Stimuli are any forms of energy which elicit a response.

Stress-strain (as a social system element). Stress is the structural element of a social system which derives from the fact that no two actors define roles in precisely the same manner. Strain is the behavioral manifestation of stress.

Systemic linkage (as a social system process) is the process whereby one social system establishes a bond or tie with another system or a subsystem in a complex organization.

Target or client systems are the social systems or aggregates of individuals who are the focus of attempted behavior change.

Trial (as a stage in the adoption process) is the stage at which the individual is concerned with the specifics of application and use; the mechanics and actions relating to how to use the idea.

Value, social, is a relatively enduring awareness plus emotion regarding an object, idea, or person. It concerns feelings about what is desirable or undesirable or what should or should not exist.

Value system refers to the core values in a given society. A given core value is not necessarily held by every person or every group in the society but a sufficient number of its members subscribe to the value to make it one of the important determinants of behavior and thus a part of the value system.